THE NEW-CHURCH REVIEW

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THE NEW-CHURCH REVIEW

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THE
NEW-CHURCH REVIEW

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HALF-CHRISTIANS*

BY THE REV. HENRY KNOTT

THERE is a saying in the Word, that "The kingdom of the heavens is like unto a merchantman seeking goodly pearls, who, when he had found one pearl of great price, went and sold all that he had, and bought it" (Matt. xiii, 45, 46). As our dominant interest is the kingdom of the heavens and the pearls of love and wisdom that grow and are discovered therein, you will permit me to say a few words relating to one pearl of great price, which the mystics define as union with Reality—with God in oneness of life; which the Word calls sanctification and holiness, and to which our adorable Lord referred as the degree of perfection like unto that of God—the crown of the Christian's heritage, the prize of his high calling, and his one and only goal.

Our subject, "Half-Christians," is related to certain events in the speaker's history. Confession is ofttimes vulgar, unless born of humility and desire to ascribe to God the glory which belongs to Him alone. Let the following suffice: that there was a memorable time in my life, when, by the Lord's mercy, the hells were uncovered within, and I saw myself as a vile sinner in the mirror of that awful rev-

*An address before the New-Church Club of Boston on November 11th, 1931.

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elation. While convalescing from an attack of tonsilitis, I idly picked up a book containing some stories by Balzac. I began to read one entitled "Seraphita." It enthralled me. The continual reference to the writings of Swedenborg in this literary masterpiece, half truth and half fiction, led me to discover a long forgotten and unread volume by Swedenborg in my library, entitled "Heaven, and Its Wonders, and Hell." As I read that heaven-sent work, its truth spoke to my condition, opened the doors of the hells within, and convicting me of sin, put a cry upon my lips to God for mercy, a repentance in my heart and a suffering in the depths of penitence, which no word or tongue can ever tell.

From that night my wretched, sinful life was changed. I would solemnly ask you to mark these words—changed, but not a new life: I had not yet found the secret of Redemption. I read the writings of Swedenborg with eager longing, yet an inescapable sadness was my abiding portion. The truth learned from those heavenly doctrines fed my intellect, and answered many formulated and unformulated questions. The revelation of the Divine Humanity burst upon my soul with dazzling splendor. The Doctrine of Degrees and the Science of Correspondences were freighted with argosies of glorious gifts to my enraptured mind; but the one essential gift was not yet my portion—the gift of Jesus Christ Himself. I was only half a Christian.

Three years passed away, years marked by agonized struggle for spiritual attainment, and every prayer washed with tears: years of longing and desire; of beating, as it were, with importunate, clenchèd hands upon the very gates of heaven. I read with avid urgency the lives and experiences of men and women who had found the pearl of great price; but the priceless secret ever escaped me. I visibly lost weight, and my health suffered. A morbid state, some psychologist might say. The words "phobia," "complex," "illusion," "phantasy" may be flung at this confession. I care not. But this I know: one ever to be remembered night, the Master of the House came down and opened the

door, and the earth-bound traveler found rest and peace, certitude and an indescribable freedom. He could cry with Pascal, "Joy! Joy! Joy! Tears of joy!" Verily, O Lord, "at thy right hand are pleasures forevermore."

We do not have to descant upon the spiritual power of the Apostles, and the glorious works of the primitive Ecclesia. We know that the external Church, as expressed today in terms of ecclesiastical organization and government, is a church progressing rapidly to her consummation and end. We know that the true church of God can never die, but is eternal in the heavens, eternal in the soul of every twice-born man and woman upon earth, and one, in a wondrous communion, with those blessèd disembodied spirits who are in paradisal states of eternal life. The external Church can be a dying church for one reason only—that the majority of her members place their dependence upon man, themselves, or the world, instead of wholly upon God. The congregation of souls in the primitive Church waited upon God, depended upon God, said nothing, did nothing, save as they were led by the Spirit of God. They performed prodigies and wonders by grace, bringing souls by thousands to the throne and source of the Divine Mercy, Love and Compassion. But men (I speak generally) would now make the world better by natural instead of supernatural means. Once in the history of the Christian Church there was a true religion, an abasement and surrender of the human will to God, that human-humbling which calls for a divine-exalting; but now we have what is termed the Psychology of Religion—a thinking about our own beautiful thoughts, and a doing of our own altruistic pleasure, and that, my brothers, is the most popular religion in the land. Meanwhile, all around us, contiguous to the circle of our friends, and even in the house in which we live, may be, nay, there are, souls thirsting for the Waters of Life, and hungering for that Bread which is their proper and eternal food.

You may justly wonder at our subject—"Half-Christians." But is it not true that we can be nominal, literal

Christians, followers of Christ, yet not possessors of Christ? Is it not true that we can be churchmen, active workers in ecclesiastical affairs, yes, even to a certain extent exceedingly good men, according to our friends and contemporaries, yet when weighed in the balance of the Gospel nothing more than strict Pharisees and learnèd scribes? We can even be exactingly religious, yet strangers to the New Birth.

We are living in momentous times. Some of us know the medicine the world needs. The God-Man is yearning to be manifested in His Church—His Church of the human heart. There is only one way by which He can come—from within outwards, in bodies, souls and spirits surrendered to His will. The whole world, particularly this city and our homeland, is waiting for the manifestation of the sons and daughters of God. "In that day . . . we shall be clean: from all our filthiness and all our idols will He cleanse us. And a new heart will be given us, and a new spirit put within us, . . . and we shall be His people, and He will be our God" (Ezek. xxxvi, 25-28). But the truth is, if we have never felt conviction of sin, if we have never experienced the cleansing power of the Lord's forgiveness and the rapture of the New Life from heaven, all is not well with us, for we are still putting our trust in the arm of flesh: "At that day ye shall know that I am in my Father, and ye in Me, and I in you" (John xiv, 20). Therefore our thesis is: that until we know Him *in us,* the power, joy, beauty and peace of His presence *in us,* we are "Half-Christians."

The weakness, the supineness, the mild, ethical, prosaic piety and the worldliness of the external Christian Church today is the result of an alliance with the mind and works of man, which is at enmity with that living faith, hope, trust and dependence upon the All-Creating Word and All-Sanctifying Spirit of God, which alone has power to save men from the hells within them and create them anew in Jesus Christ. We are commanded to take up our cross daily, and follow Christ: what is this but a denying and laying down of self? Self is that flesh, the natural man, who is at war

against the Holy Spirit of God. There is one truth, then, to be graved by love upon our hearts: that the immediate operation of the triune God, the Father, Son and Holy Spirit, is the birthright, as a living and essential presence in the breasts, of all true Christians.

We pray daily: "Thy kingdom come, Thy will be done on earth, as it is in heaven." The blessèd Swedenborg faithfully attests that this divine petition involves a state of absolute resignation, naked faith, and pure love of God. That man alone can truly pray these divine words of Spirit and of Life who has been vastated and become as a little child, who has sought and found union with Christ in God, in the depths of an absolute self-surrender both of the intellect and of the will. As man died to heaven and lost that first, glorious estate in God by the working of his own will, so by a new birth in him of quenchless hunger and thirst for the meat and drink of angels can the Divine Man once more be made alive in him. God's creative work is His work. As it was in Adam, so it is in the new man in Christ Jesus. Therefore, the vital and sole endeavor of our life is, not to resist the power of the Holy Spirit in His love and compassion towards us as the veritable and *only* life of our minds and hearts. If it were not so, as a saint once declared, "man would have his being from his Creator and his goodness from himself." This cryptic saying, tersely and truly suggests the "Half-Christian." That disciple whom the Lord loved exceedingly revealed the heart of this wisdom: "He that hath the Son hath life; and he that hath not the Son of God hath not life" (I John v, 12). This searching test can be applied to our own spiritual condition.

The history of religious experience proves that profound and supernatural changes, in quality and degree of life, have been and are experienced by men and women on various planes of intelligence and personality. To some, conversion has meant a sudden and catastrophic event; to others, a blinding light, a voice, the opening of hells within—a cry, and then a peace that passeth understanding, but this, as a

prelude, an introduction to a long and cleansing process of development, shadowed by the abyss, yet tinctured with heavenly joy until the "Yea, Yea," "Nay, Nay," of celestial beatitude.

The secret of the power of the Holy Spirit is love: burning, hungry, quenchless love for the love of the human heart, where alone it can find rest and reciprocal satisfaction. Love is the secret of our Lord Jesus Christ: love for the sinner—the prodigal, who, under the touch of Love's gentleness and compassion, turns again home. Christ sought sinners, and is the Friend and Savior of sinners; therefore He could measure the littleness of the love of those to whom little was forgiven. It was the sinner convicted of many sins of whom He said, "She loved much." It would seem that the deeper the sense of need and guilt, a guilt stripped naked before the ineffable tenderness of a Heavenly Father, the greater the love and the consecration of the life to love—to love as the Way, and love as the Truth. Love is life. What is a religious life without love? The Father, the Divine Love, everlastingly begets the Son, the Divine Wisdom. If a man could recite the "Arcana Cœlestia" word by word from memory, what would it profit him, unless its sublime truths were enshrined in his affections and translated into the beauty and power of a representative heavenly life? It has been said that a man's life can never rise above the level of his faith; but we affirm it can never rise above the level of his love. The law is a schoolmaster to bring us to Christ; but the work of the Divine Man, by love, *in* human hearts is the only power which opens those discrete degrees leading to that Sabbath state wherein the Lord rests from His labors. "I in them, and thou in Me," is the whole of religion; His life in the human soul bound up in a bundle of Divine Love. As Abigail cried to David: "A man is risen to pursue thee and to seek thy soul; but the soul of my lord shall be bound in the bundle of life with the Lord thy God" (I Sam. xxv, 29).

No man can do God's work by preaching and leadership

and activities in ecclesiastical fields of labor from a self-derived righteousness. The true Gospeller is a Gospel man and a Bible Christian. The Holy Ghost gives him what to say. He has been born again. This New Birth is "not of bloods, nor of the will of the flesh, nor of the will of man, but of God." Wherever we find self, there we discover the shadow of the hells. There is only one path of ascent into the heavens: the laying down of our own life, the surrender even of our own thinking, our own willing—that stillness of the proprium, amid which we know that God is, and incredibly nigh unto us. Only after the full surrender of His human nature to the Father or Divine Love, did our Lord transmit through His Evangelists that power which could convict men of sin, and lead their souls from death unto life. We, also, are to sacrifice and make a sweet-smelling savor unto Jehovah. We are to hate our life and lose it; we are to give it up, and obtain a new life in the place of it. And it is this, the Lord's life in us, that we are to reveal unto others by holy deeds of sacrificial love, that beholding and loving they may desire to possess it too, desire it above all things in the heavens or upon the earth.

"Without Me ye can do nothing," said our Divine Master; as much as to say that all we do of ourselves amounts to nothing, is nothing, and when we lie down for our last sleep upon earth will be but nothing to us. These words of our Lord enshrine the first and great commandment—the love of God, our one and only good, with all our being, which is the whole duty of man. Only he who knows himself for what he really is, a poor, weak, helpless, vain and vacillating creature, can love God wholly and truly. For he who *knows* himself can never attribute any good, either natural or spiritual, to his own thinking and doing. He is the humble man of the Gospel to whom God gives His grace, because he has attained the highest knowledge—that of his own nothingness. From this arises that perfection which Christ commands. There is nothing more noble, more glorious, more blessèd than a love of God that will not be

denied, winning by its purity and holy passion union with the Beloved. He who loves God with all his heart does not sin or offend Him whom he loves. This love is a law and rule to all his actions. St. Augustine perceived this when he said: "Love, and do what you like"; for a man cannot do evil while all that he does centers in this love which he bears to God.

Out of this love proceeds Charity which is inseparable from the love of God. As we cannot see or touch God objectively, we find His image in our neighbor, and our heart burns with desire to do him every good. We cannot rest until we have imparted to him the glad tidings and great possessions we have found in a living Gospel, in a living faith, the source of which being where our heart is centered, namely, in our Lord Jesus Christ, and the presence of that adored Lord in us.

We will presently inquire what a few holy men and women have to teach us on the great commandment: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." For this commandment was the inspiration of their life; they seized upon it, mastered it, and found it the way to fulfilment of that prayer of Christ, "That they all may be one, as thou, Father, art in Me, and I in thee, that they also may be one in us."

The joy of our Lord is for Him to be glorified in His saints. They are called "a holy people," "the people of God." They are convinced of the loathsomeness of sin, of the creature's vanity and weakness, of man's need of a Savior. "None but Christ, none but Christ," is their cry. They account all things but dung that they may win Christ. They know that a living faith is the *indwelling* of Christ as the Lord and Master of their thinking, willing and doing. "The kingdom of heaven suffereth violence and the violent take it by force" (Matt. xi, 12). Such are the Christian mystics.

The history of the early Methodists abounds in examples of God-filled men who have claimed the promises of the

Gospel, and waited upon the Lord until He blessed them with the gift of His Holy Spirit.

John Wesley was a priest of the Established Church of England, a young man of unblemished morality, superior intellect, and scholarship. After his return to England from America, where he had gone to teach the Georgian Indians the nature of Christianity, he writes in his diary, "Although I went to America to convert others, was never myself converted to God." He accuses himself bitterly: that his whole heart is altogether corrupt and abominable, and his sins more in number than the hairs of his head. This was really his first, proper conviction, his starting point in spiritual religion. On Wednesday, May 24, 1738, he writes:

> I think it was about five in the morning when I opened my Testament at these words of Peter: "There are given unto us exceeding great and precious promises, even that ye should be partakers of the Divine nature" (II Peter i, 4).

John Wesley goes on to describe the great transformation: how the Lord took possession of his surrendered heart; of continuous holy peace and freedom from sin; not one unholy desire, and a soul brimming over with joy in the Holy Ghost.

George Whitefield, a contemporary of Wesley, was also "touched" by this spiritual awakening. He spent whole days and weeks lying prostrate in silent and vocal prayer. After weeks of inexplicable trials by night and by day, the priceless blessing came as a gift of God to his ardent seeking. He writes:

> With what joy, joy unspeakable, was my soul filled under this abiding sense of the pardoning love of God. Surely it was the day of my espousal, a day to be had in everlasting remembrance.

This was the beginning of George Whitefield's knowledge of God, infinitely more than theoretical belief. It was the beginning of his great power, and inspired his amazing eloquence and effectiveness to bring thousands to the saving, redeeming grace of the Lord Jesus Christ.

These primitive Methodists believed that the Christian

faith, which is described in the Acts of the Apostles and in the Apostolic Epistles, is *not* a mere assent to the general truth of the Gospel, nor a mere belief of its essential doctrines, but a total *surrender* of the heart to the Lord Jesus Christ, exercised in penitence and profound humility, and productive of heavenly peace, and of inward and outward holiness.

William Law, that master of the interior life, declares:

> Nothing can be good but that which is according to the will of God, and nothing can be according to the will of God but that which is done by His own Spirit. This is unchangeable, whether in Heaven or on earth. . . . God is found as soon as He alone is sought. God, not absent or distant, but that Trinity of goodness and truth, of love and light, of glory and majesty dwelling and working within us, willing and desiring to do all that in the temple of our hearts which is always being done in His own temple in the Heavens.

Tertullian declared:

> Whenever the Soul comes to itself and attains something of its natural soundness, it speaks of God.

Those who have obtained the Great Possession, tell us, oft in broken words, of their indwelling Lord. Ruysbroeck calls them "God's drunkards."

The Sadhu Sundar Singh declares:

> Those who know only about Christ, but do not know *Him*, may still preach "with the tongues of men and angels"; but witness can be given only by those who know Him from their personal experience. Also, that real spiritual knowledge comes only through prayer and meditation, because God then speaks to man in the secret chamber of the heart, and there we hear His still small voice.

The history of mysticism is a witness of celestial life in the souls of God-inebriated men and women. Holiness has been obtained in every land and age as a gift from the heart of Infinite Love. A poor, unlettered Russian peasant finds the pearl of great price through the constant recital of the Prayer of Jesus from the noble liturgy of the Eastern Orthodox Church: "Lord Jesus Christ, have mercy on me." By the continuous offering of this petition, the spirit of interior

prayer was born in his heart, and he experienced daily the heavenly joy and peace in that command, "Pray without ceasing."

Another exemplar of holiness (and known to us) was a lady of culture and high social position in England, who, without any theological knowledge, or ever having read a religious book other than the Bible, simply by making Christ a mind and heart companion, after determined seeking, experienced the indescribable joy of the heavenly life. Here are her own words:

> Suddenly I was surrounded by a great whiteness which blotted out from me all my surroundings. It was like a light or white cloud which hid all my surroundings from me, though I stood there with my eyes wide open: and the cloud pricked, so that I said to myself "It is an electric cloud." I felt no fear whatever, but a very great wonder. Then there began to be poured into me an indescribable vitality, and it filled me from the feet up, gently and slowly, so that I could notice every advance of it. As it rose higher in me, I had the astounding sensation of having the capacity to pass where or how I would. I was like a free spirit. I felt and knew within myself this glorious freedom. I tasted a new form of living! Words are unable to convey the splendor of it, the boundless joy, the liberty, the glory of it.
>
> And the incomprehensible Power rose and rose in me until it reached the very crown of my head; and immediately it quite filled me, a marvelous thing happened—the wall, the dreadful barrier between God and me came down entirely, and immediately I loved Him. I was so filled with love that I had to cry aloud my love, so great was the force and the wonder and the delight and the might of it.
>
> And now slowly, the vivid whiteness melted away so that I saw everything around me once more just as before. . . . Then I turned to walk home, but I walked as a New Creature in a New World. . . . My heart felt like the heart of an angel, glowing white-hot with the love for God, and all my sorrows fled away in a vast joy! This was His answer; this was His help. After years of wrestling and struggling, He had let me find Him; He had poured His paradise into my soul. Never was such inconceivable joy. . . . God and my Soul and Love and Light.

This ardent lover of the Lord had wondrous grace vouchsafed her, raptures, ecstasies, inconceivable revelations of

the Divine Love. She is now unbodied, but has left a written record of the Lord's presence in her soul.

Across the English channel, in France, another blessèd woman was writing in her diary testimony to the ineffable love of the Lord Jesus Christ, almost at the same time that her English sister was transcribing her spiritual experiences.

Madeleine Sémer was born in 1874 and was translated in 1921. Her diary is the epic of a most noble soul, a soul who climbed, by the Lord's Divine Mercy, the heights of Calvary from the dark valley of agnosticism; who was born into the hierarchy of angels by the way of love and the abandonment of her life to her Divine Lover and Mighty Savior.

It would be impossible to describe here the beauty and divine lustre of this rare spirit, crowned with the grace of the Lord Jesus Christ whom she loved with holy fervor. Here are a few brief excerpts from her diary. She says:

I was seized, possessed, by an interior flame of which nothing had given me any idea, waves of fire succeeding one another for nearly two hours. . . . This miracle of love was given me on the anniversary of my vow of surrender to Christ. Blessed be God! . . . I feel myself taken possession of, and in all my being . . . O Love stronger than death, for death is nothing before it! O Love so great, so infinite, that one feels it is meant for all! O Love sweeter than honey! I understand that! O Well-beloved, laid on my heart like a bundle of myrrh! I understand that, too! I do not see, but I understand it: a perfume, a flame that pours sanctity and faith sweetly and strongly into you. . . . My soul could not commit the slightest fault, it seems to me, without the sense of adultery. It is this which reassures me. In love, love, I have found the absolute Good. . . . My life is hid with Christ in God! I have only to close my eyes to know the sweetest union, to feel the life pulsing within my soul. Sometimes it calls me, my heart almost fails me, and withdrawing from exterior things I am invaded by love. . . . I lose myself in Him. . . . In the midst of these delights. . . . I am living an immense passion which consumes my heart. . . . Oh, the mystery of Jesus, the mystery of Jesus! For the last ten weeks I have lived in God. It is no longer I that live, but Christ liveth in me.

When some friend asked Madeleine Sémer, "How can

you say that you know God, that you live in Him?" She replied with simple conviction:

> Just as my body knows that it is pure air, and my nostrils, my mouth, my lungs open to it, just as all my physical being lives by this respiration, its regularity, and its purity, so my soul without seeing God, feels that it is in Him, that it breathes in Him. It recognizes Him; He is the Truth—I mean that which it seeks after, of which it has need. As the infant clings to the breast which nourishes it, so the soul attaches itself to God, to His substance, which is its life and its nourishment. And this is perfectly clear and sure for those who experience it, even though they are as powerless as the nursling to explain the reality of their beatitude. That which cannot be explained can be proved; for just as the child is quieted when it has found the food prepared for it, so the soul knows peace, true peace, when it has found God.

Then, to those who would suggest that all the wonders of the mystical life are merely facts of auto-suggestion, she affirms that a true mystic always develops his personality; indeed, that the personality becomes sharp-cut, more unified and more aware of himself. She adds:

> The secret and science of mysticism consists in this: the rendering sensible to man, the force and the love of God which are within him. The natural man is not conscious of them. The revelation of this secret teaches with an absolute evidence that one has found Life, the Truth, He who Is, and Who exceeds man.

Madeleine Sémer saw early in her Christian experience that we are all called to a surpassing good, a life that can be truly described as the Life of God within the soul: a conscious living in God with joy unutterable and full of grace and truth. Writing to a friend, this holy woman declares:

> Everything is more beautiful, more true than they [referring to some friends] say or think. I declare with the full support of my reason . . . that my being knows a new life, the secret of life, true life. Hating the slightest falsehood, I assert that even on this earth man can taste the ineffable joy of God. O what feeble words to express so great a miracle of love! Every day my wonder grows at the possible grandeur of man. What God has done for us is too, too beautiful; one cannot understand it without weeping for wonder and gratitude.

As Cardinal Newman has said: "Conversions depend more on the spiritual influence of the apostle than on the evidence of his reasoning." The Lord, in the shining, heavenly spirit of Madeleine Sémer, brought many souls unto Himself.

We are presenting these exemplars of the Interior Life, as declaring and proving that there is a joy, a certitude, a glory in our holy religion to which the nominal Christian is a stranger. Students of early Christian literature have noted the joy and exultation that throb through its pages. Dean Church called this ravishment of the New Life "one of the most singular and solemn things in history." The rapture of these New Testament converts is epitomized in a song of victory by the Apostle Paul: "Thanks be to God who giveth us the victory through our Lord Jesus Christ." After Pentecost the disciples "take their food with gladness and singleness of heart." After his conversion the Ethiopian eunuch goes "on his way rejoicing." The Christians addressed in the 1st Epistle of Peter "rejoice greatly with joy unspeakable." We note this heavenly sense of living above any experience of the natural man, in all true seekers after the Supreme Good. In many ages and climes men and women have testified to the ineffable touch of God upon the soul.

Devendranath Tagore thus describes the joy experienced at his conversion:

> My mind could scarcely contain the unworldly joy experienced at the burning ghât. Language is weak: how can I make others understand the joy I felt? . . . It was a spontaneous delight to which no one can attain by argument or logic. . . . With this sense of joy and renunciation that night I could not sleep, my heart was suffused with radiance of joy.

Describing his new creation, Tagore says:

> All of a sudden a covering seemed to fall away from my eyes, and I found the world bathed in a wonderful radiance, with waves of beauty swelling on every side.

Surely, all things become new to these lovers of Reality! Visions and voices and sometimes blazing lights (phot-

ism) have accompanied the New Creation. The Apostle Paul describes a vision, a voice, and a light as "above the brightness of the sun shining round about me and them which journeyed with me." The revivalist Charles G. Finney reports in his autobiography:

> As I went in and shut the door, it seemed as if I met the Lord Jesus Christ face to face. It did not occur to me that it was wholly a mental state; it seemed that I saw Him as I would see any other man. He said nothing, but looked at me.

Henry Nicholas (born in 1501), the mystic and founder of the "Family of Love," was suddenly surrounded as he lay in bed, by a great light,

> In shape like a mountain rising from his bed up into heaven, wrapping him wholly about, and illuminating him in mind and spirit through and through, until he was absolutely one being with the shining mountain. He felt himself penetrated with the divine spirit, and (to use his later phrase) raised to be "a begodded man."*

These twice-born men and women were keenly aware of the Divine Life and Love pouring in "Spiritual Torrents" into their surrendered souls. As H. Wheeler Robinson finely says:

> A man who is converted in the New Testament sense is one who has surrendered to forces immeasurably greater than anything he has of himself; one who finds the little bay of his individual life . . . flooded by the tide of a great deep, over which the very spirit of God broods. (Christian Doctrine of Man, p. 322.)

One of the mysteries of the New Man in Christ Jesus to psychologists is the constantly attested fact that the inward change comes as soon as the subject relaxes and lets go all effort. Many mystics have declared that repentance is purely an act of Divine grace, coming from God to man, not from man to God. Paul describes his conversion as an unnatural and violent change, due to a revelation of God's Son in him (I Cor. xv, 8).

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*This is an experience, very like the one attending the Baptism of Fire of the lady in England.

It is not for me, a poor, sinful man, to define or dissect the miracles of the Divine Grace, or to psychologically interpret them. We can but joyfully declare the words of our Lord: "The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, Lo there! for, behold, the kingdom of God is within you" (Luke xvii, 20, 21).

Conviction of sin and repentance are prerequisite for the coming of the Lord's life to the soul. He said of His Holy Spirit that when *He* should come, He would convince the world of sin: that He would open the eyes of the blind so that they might see the den of thieves and murderers and liars and adulterers in their hearts. Myriads of titular Christians confess themselves to be sinners every Sunday by lip-worship, who have never felt themselves to be sinners by heart-worship. They have head religion but not heart religion. They have never been convicted of sin, never truly acknowledged themselves guilty of condemnation, therefore have never known genuine repentance, or seen themselves as they really are in the spotless mirror of Christ's holiness, or cried from the depths of contrition, "What must I do to be saved?" God's thought of sin is written in blood, in His own body of flesh, anguished and dying on the tree; and our thought of sin should be epitomized in horror and hate of it, because it nailed Him there. But the external Christian Church (we speak generally) has made her peace with the spirit of this world. The Word of God is too strong for her. Her decay is everywhere apparent. She manifests churchianity without Christianity—Gospel Christianity. She measures her strength by the census of numbers, and her wealth by dollars in the treasury. She has glorified the proprium and exalted man upon the throne of her Christ. She has endorsed war, and cried peace when there was no peace. "Sin" is an alien and ancient word in her pulpits; and her assemblies are ruled by carnal wisdom and a self-seeking political spirit. The following words of William Law, fearless interpreter of Divine Truth, are as applicable today as in the seventeenth century. Said he:

But as the practice of all Churches, for many ages, has had as much recourse to learning, art and science to qualify ministers for the preaching of the Gospel as if it were merely a work of man's wisdom, so ecclesiastics, for the most part, came forth in the power of human qualifications, and are more or less full of themselves and trusting to their own ability, according as they are more or less proficients in science, and literature and languages and rhetoric.

To this, more than to any other cause, is the great apostacy of all Christendom to be attributed. This was the door at which the whole spirit of the world entered into possession of the Christian Church.

Humility, meekness, patience, faith, hope, contempt of the world, and heavenly affections (the very life of Jesus in the soul) are by few people less earnestly desired, or more hard to be practiced, than by great wits, classical critics, linguists, historians and orators in Holy Orders. . . .

For as they only are Christians who are born again of the Spirit, so nothing should be taught to Christians but as a work of the Holy Spirit; nor anything sought but by the power of the Holy Spirit, as well in hearing as teaching. It is owing to the want of this, that there is so much preaching and hearing and so little benefit either of the preacher or the hearer.

As a climax to the truth of these searching words, William Law also declares:

For as God is all that the fallen soul wants, so nothing but God alone can communicate Himself to it; all therefore is lost labor but the total conversion of the soul to the immediate, essential operation of God in it.

This is essential Gospel-Truth. Regeneration cannot commence until a man has been convicted of his own nothingness and unworthiness, and in abandonment can cry from the deeps of humility and repentance, "Thy will be done in me, O Lord." The will *must* be surrendered, this is the primary essential; and then the soul knows of the doctrine. The natural man cannot understand the wisdom, nay, even the language, of the spiritual man: and Swedenborg declares, that truth from good is even a discrete degree higher. Verily, "A good understanding have all they who do his commandments."

We once presented the "heavenly mysteries" of the Lord's

last prophet and seer to a poor and uneducated woman in England, a woman whose love of Jesus Christ is intense and tenderly beautiful. By the eyes of the Holy Spirit within her soul there is no truth too high or too deep for her instant comprehension. Indeed, she will invariably cast new light upon it, giving celestial interpretations, punctuated by "Amens" and praises to the Lord for bringing her heart's love into conjunction with that blessed one, "E. S.," as she calls the great revelator. Her gratitude is really beatitude. On the other hand, we gave "Heaven and Its Wonders, and Hell" to a distinguished and cultured gentleman the other day, who was mourning the death of a loved one; and recently he declared, "I am indeed, trying to read it, but O, how deep it is, and most difficult to understand." Here we see that the warfare against the proprium and all self-love can only be maintained by heavenly affections enlightened by Spiritual Truths; and no man can have heavenly affections until he is born again. The natural man, as Nicodemus of old, will reply to this solemn affirmation: "How can a man enter the second time into his mother's womb and be born?" The learnèd theologian did not know that a man must die to his own thinking and willing (for the kingdom of God cannot be built upon the kingdom of Satan), and that without this "shedding of blood," the laying down of his life upon the cross of Christ, the yielding and death of *all* that constitutes his self-hood, he cannot see or enter the kingdom of the heavens. John Tauler, the Carthusian, a mystic of the fourteenth century, clearly defines the process of inward crucifixion when he says:

> [It is] to cease entirely from the life of self, to abandon equally what we see and what we possess, our power, our knowledge, and our affections; so that the soul, in regard to any action originating in itself is without life, without action, and without power, and receives its life, its action, and its power from God alone.

We are commanded to "be still and know"; and the risen Lord said to His disciples "Tarry ye until ye are endued with power from on high." It is because men think and

will and do by their *own* powers, that they are Half-Christians. We may, indeed, have suffered John's Baptism with water unto repentance; but there is One who cometh after John unto us, One mightier, whose shoes John is not worthy to tie: He shall baptize us, *if* we cleanse His temple for His coming, with the Holy Ghost; and *if* we press on by the Way of Love unto conjunction with Him, He shall baptize us with Fire. It would therefore seem, that one of the greatest faults lying at the door of the Church, is the mistaking of the Knowledge of the Word for the life-giving Spirit thereof.

The New Church of our Lord Jesus Christ is the "Holy City, New Jerusalem coming down from God out of heaven." She is to preach the doctrine of repentance and the hells of sin. She is to lead souls, awakened by guilt, to the feet of the Divine Man, to obtain from Him by the Way of His grace, a New Life: a supernatural life of certitude, heavenly peace, and angelic joy. The world is in a state of chaos, theologically and politically. The subtle casuistry of the Evil One confronts and annuls by cunning logic and hedonism "the truth as it is in Jesus." *Sin* (to the true Christian, evil against God) pollutes the very air we breathe. Governments are shaken, and lawlessness is defiant. God's judgments are abroad. The Gospel of the Lord Jesus Christ, as it fell from His lips armed with the retributive sanctions of Divine Law and compassionate appeals of the Divine Love, is preached today as enunciations of philosophical wisdom, instead of bearing within its awful content, the issues of eternal life and death. These statements may have a limited application, but no man can deny that the Church has lost her power to convict the world of the exceeding sinfulness of sin: "The heart is deceitful above all things, and desperately wicked; who can know it" (Jer. xvii, 9).

The great majority of people have little time and less mental capacity for the study of doctrine to prove the glories of the Living Word. They are dying men and women in

(for them) a dying world; and they need the living Christ, the Savior, the Regenerator. O how they need the Lord! Their very restlessness is this unformulated need, seeking its true and only rest. For these, for all men, the Lord Jesus Christ is the sole and sovereign remedy. "Come unto Me, and I will give you rest." As if He said, "Surrender your minds and hearts to Me, and I will destroy in you the works of the Evil One." True religion, then, involves choice, a "laying down" of the old, a "taking up" of the new, until men can say with John, "Hereby we know that He abideth *in* us, by the Spirit which He hath given us" (I John iii, 24); and can testify with Peter that we "rejoice with joy unspeakable and full of glory" (I Peter i, 8). When a man possesses this marvelous joy, he brings the Will of God, in all that he thinks, speaks and does, down into ultimates. Pure religion and undefiled is all in the will; which is equivalent to saying, it is all in the love. "Whosoever he be of you," saith the Master, "that forsaketh not all that he hath, he cannot be my disciple." A surrendered human will is in the Divine Order, as self-will is an inverted order, degenerate and diabolical. The New Birth is not a radical or continuous change of the old will, but the gift of a new will, a new heart, a new life, by the Holy Ghost. It is the recognition of this seemingly lost truth of the Gospel which is the greatest need of the Church today. A man cannot experience this miracle of grace until he descends into the valley of profound humility, where the ladder of Divine Love rests, by which he ascends to God-like-ness through a conscious and vivid presence of the Lord within him as the only guest of his heart. This is a New Creation, greater, more glorious in power, loveliness and wonder than the making of all the worlds.

In the precious treasure which the Lord has given to the New Church, through His servant Emanuel Swedenborg, is this saving truth: that the goodness and wisdom and life which God gives us are always His and not our own. They may seem to be ours, but that is always an appearance and

not a reality. Only the Lord's adored presence in us, prevents us, as well as unbodied spirits and angels, from obeying our bestial inclinations, and rushing headlong into the abodes of infernal beings. There is a most significant saying by Swedenborg that should be shouted from the ecclesiastical house-top:

> If man believed, as is the truth, that all good and truth are from the Lord, and all evil and falsity from hell, he would not appropriate good to himself and make it meritorious; nor would he appropriate evil to himself, and make himself guilty of it (Divine Providence, n. 320).

"Appropriating good [yes, and truth] to ourselves, and making it meritorious!" Is not that the besetting spiritual sin of the majority of professing Christians and of all the churches? This solemn truth agrees with the doctrine of Paul and all true mystics, that we can do no good thing "as of ourselves." The word of mercy and peace is ever "My grace is sufficient for thee." Our redemption is God's work. All that we can do is to call unceasingly upon our Lord Jesus Christ; for He alone can lift us up; without Him we can do nothing. The life of nature must be surrendered to the life of grace, if we would win the kingdom of the heavens. When the learnèd Swedenborg was reduced to that child-state of self-abasement and abnegation, his spiritual sight was opened, and he was privileged to converse with spirits and with angels. Verily, the Way of the Cross to the resurrection of the New Life, discreted from our Lord's Divine Human, is through despairs, abandonments, privations, sufferings and death: *that* was Christ's way; that was Swedenborg's way; and it must be our way too.

The New-Churchman is called to be a Master of the Spiritual Life. The stones for the building of the Holy City are in his hands—a city of celestial gold.

HENRY KNOTT.

KNOWING THE LORD AS GOD

By the Rev. Everett King Bray

CLOSELY in-woven with the teaching about the Lord's combats with the hells and victories over them "by His own proper power,"* is the teaching as to His glorification of His Human, "uniting it with the Divinity of which it was begotten." The two subjects are usually treated of together, as in the following statement:

The Lord came into the world to subjugate the hells and to glorify His Human; and the passion of the cross was the final combat whereby He fully conquered the hells and glorified His Human. (Doctrine of the Lord, n. 12.)

That the Lord in the Human did become glorified as He went forward in the work of redeeming, is evident from His own words in the Gospel; for when Judas had gone out from the Last Supper, to betray Him, the Lord said:

Now is the Son of Man glorified; and God is glorified in Him. If God be glorified in Him, God shall also glorify Him in Himself, and shall straightway glorify Him. (John xiii 3-32.)

And in His wonderful prayer following, He said:

Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee: As Thou hast given him power over all flesh, that He should give eternal life to as many as Thou hast given Him. . . . I have glorified Thee on the earth; I have finished the work which Thou gavest Me to do. And now, O Father, glorify Thou Me with Thine Own Self, with the glory which I had with Thee before the world was. (John xvii, 1, 2, 4-5.)

And in the hours between these declarations of His glorification, He insisted to the eleven that in seeing Him they had seen the Father: "Henceforth ye know Him and have seen Him."

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* See the article entitled "Knowing the Lord as Redeemer," in the New-Church Review for October, 1931.

The invisible work of redemption was not the only thing needed by the world. It was a very great need that men should know rightly how to think of God. To know the kind of life that they ought to live, it is a first necessity that men shall know the nature of the Creator whose will their living is purposed to serve. This is central and unescapable with all men. Their ideals cannot rise higher than their concept of God. Great was the need of this at the time of our Lord's coming. His real Nature had been increasingly set forth through great prophets, as He had given them to speak; but descriptions were hopelessly inadequate to overcome the wrong-thinking of those dark days. The actual nature of God must be demonstrated to men. It must be lived-out in personal contact with men, be observable among them day by day, so that men could see what kind of mind, what kind of heart, what kind of character, was the mind, the heart, the character, of God. And this was accomplished fully in the life of the Lord Jesus Christ. From the time that Thomas clearly saw and confessed Him "My Lord and my God," the Apostolic Church knew that "God was in Christ reconciling the world unto Himself" (II Cor. v, 19), in Him dwelling "all the fulness of the Godhead bodily" (Col. ii, 9). And so, deeply stirred, they confessed: "For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (II Cor. iv, 6.)

The fact that in Jesus Christ Jehovah God was presented to men as revealed through Him, has always been the vital faith of the Christian Church. It has always presented its difficulties for thought, however. It has been easier for thought to conceive of God as "in" Christ, than to conceive of Him as being Christ. In its desire for consistency thought has struggled between two extremes of view: one has adhered rigidly and literally to the principle of Judaism, that since God is one, there is only one God possible; and therefore that Jesus Christ can be son of God only in the sense that every man born is a son of God, who is Father

of us all; and that Jesus Christ rises above the rest of mankind only in measure, not in kind—as He attained to more of wisdom and of life from the Father than any one else has yet attained to. This is the Unitarian view. The other extreme held has been, that the fact that God is one need not to be taken to exclude the actuality of Jesus' being—as the Gospel literally teaches—the Son of God, constituting a second person within the nature of the one God. Within this idea it is possible to think of Jesus as God, but not God alone; for while Jesus can be called "God," the Father also is separately addressed as "God." This is the Trinitarian view.

The doctrines for the New Church have been given by the Lord to reveal the basis of a deeper understanding of Him than the world at His first coming was prepared to receive. This is in fulfilment of the Lord's words to His disciples in that discourse on the evening of the Last Supper, when He said:

> I have yet many things to say unto you, but ye cannot bear them now. . . . These things have I spoken unto you in proverbs [i.e., parables, representatives, symbols]; but the time cometh when I shall no more speak unto you in proverbs, but I shall show you plainly of the Father (John xvi, 12, 25).

Indeed, to fulfil this promise is the chief message of the revelation which constitutes the Lord's Second Coming (True Christian Religion, nn. 4, 26, 108, 339, 791, etc.). Here, as in other matters, the value of the New-Church teaching will be proven by its helpfulness in bringing us to a better knowledge of the Lord in a living way. And if it helps us to see God as Jesus, and to see this in such a way as to satisfy our thought's demand for consistency, then, surely, it will have brought us great gain, for therein God actually comes to us.

In the first place we have the teaching that Jesus was not fully God at birth, but became so through the progressive process called "glorification." The inmost of His life, His soul, was God, "the Father within" Him, from conception.

("The Father that dwelleth in Me, He doeth the works," John xiv, 10). In this He was unlike any other man. But at the beginning this was above His consciousness; and all the way through His life there were times in which it was above His consciousness; and at such times He seemed to Himself quite as helpless by His own power as any man ever can feel. In consequence of those states He prayed to the Father as to another Person, and spoke of the Father as of another Person. States of humiliation and of glorification alternated with the Lord.

Although the unition of the Human with the Divine in Him was progressing throughout His life here even to the end, this most holy Divine work moved in deeps so far beyond the ken or experience of men, that its operations were beyond the eyes of men to see. So deep and hidden were they that they hardly emerge upon the surface of the Gospel record. It is accordingly true, that, wherever He is seen in the Gospel picture, Jesus is, for every purpose of our seeing, "Immanuel," God Himself with us. For nowhere in that record is He revealed as making a mistake or erring in any degree in perception, in knowledge, in judgment, or in action. Everywhere "He knew what was in man," "and needed not that any should testify of man" (John ii, 25; Cf. Mt. xii, 25). Everywhere His words were words of wisdom, and words that were "spirit and life" (John vi, 63). Everywhere we see Him speaking, and working, and being, "only those things that pleased the Father" (John viii, 29; xiv, 10). Always He spoke and acted with authority (Mk. i, 22, 27; ii, 28; iv, 41). Therefore, wherever we see Him, even from the brief appearing among the learned rabbis at twelve years of age, on to the last glimpse of Him, as, in blessing those who behold Him, He ascends from Bethany, disappearing "up into heaven,"—everywhere He is God, all that man or angel will ever be able to see of God; all that any finite soul need ever desire to see—the Father "brought forth" to men (John i, 18). This does not contradict the fact that, underneath, in deeps beyond the sight of men,

He was undergoing temptations, struggles, conflicts to the bitterest end, carrying to finality the work of redemption, to the final scene upon the cross. But it shows, that, notwithstanding this, in all that the Gospel reveals of Him, it manifests God. What is not God in Him is not shown in the Gospel: and this omission rests on good and sufficient ground; for character which is not God in Him is never allowed to come forth to expression; it got no farther than to temptation within Him, until He met it and put it down. Practically we need never make any distinction, any mental reservations, between Jesus and God; practically, at the first of His ministry as at the end of it, *Jesus is GOD.*

If the question be raised, whether His praying, and His speaking of the Father as of another, and His grief and pain over sinning, degenerate men, as, e.g. His weeping over Jerusalem, were acts not proper to God, let the question also be considered, whether these very things were not truest and most affecting revealings of the veriest nature of the heart, the solicitude, the tender approachableness, and the love for the salvation of the universal human race, which is the true character of the Divine Nature.

And if the principle that the Lord's glorification was progressive has led any reader to that over-emphasis of His human which separates it from His Divine under the subtle implications of the practice which names the human "the historic Christ," let him ask himself this question: Can you say, of the Lord revealed in the Gospel picture, "Up to this point I do not worship Him; but from here on I do?" Is there any part of the Gospel record of Him that does not enter into the total of the holy picture we are given of the Lord God the Savior Jesus Christ, Whom we worship? Quality not to be worshipped in Him, we simply do not see.

But metaphysically, for satisfactions to thought, to reason, and understanding, we may and can make distinctions between His states of humiliation and His states of full glorification. But when He has entered upon His public ministry, we shall hardly expect to find observable limitations

in Him; for He will long since have gone beyond our farthest thought or experience which could serve to measure limitations in Him. Before Him, in all the Gospel picture, we must humbly confess: "Who can understand His errors? Cleanse Thou me from secret faults." In deep amazement we learn how even in childhood He is grappling with, and overcoming deepest hells of human foes, and penetrating to the insight of the highest heavens, and even to that of the very Father within. But why should we be surprised at learning these things, since within the space of but thirty-three years He had to stem and turn back all the infernal tides and floods which had been since the days of Cain gathering momentum and volume! "The Lord as He grew up, made His human Divine" (See Arcana Cœlestia, n. 2551).

Note some teachings concerning His childhood. First, He "had power of learning superior to any other man"; and He differed from other men also in that "He was instructed in things celestial previous to His instruction in things spiritual" (Arcana Cœlestia, n. 1464). Unlike others the Lord while a child knew and reflected that all memory-knowledges are to be sought solely for the sake of some use, and supremely for spiritual and heavenly use; and He accordingly shunned the love of knowledge for the mere sake of knowledge, lest the celestial, the love of good itself, with Him should be closed (*ibid.*, n. 1472). Even while a child He was actuated by the love of the salvation of the universal human race. We are informed that it was by means of knowledges as the medium that the Lord united His external to His internal, and made His Human Divine (*ibid.*, n. 1475), and that these knowledges He had through the Word (*ibid.*, n. 1461). For the knowledges were used as instruments of combat in temptation (*ibid.*, n. 1477)—as we see exemplified when He is shown meeting the tempter with the uncompromising words, "It is written" (Matt. iv).

The relation of the respective planes of the mind has to be known as a basis for understanding what is taking place with the Lord in His childhood, as well as later. It must be

known that "In the course of man's instruction there is a progression from scientifics [memory knowledges] to rational truths, next to intellectual truths, and lastly to celestial truths." The necessity of this series is in the requirement that, when life reaches its true order, which is the end of regeneration, "the celestial principle should flow into the spiritual [i.e. the plane of intellectual truths], and adapt it to itself; that the spiritual should thus flow into the rational, and adapt it to itself; and that the rational should then flow into the scientific, and adapt it to itself." And in accordance with this order and law of the mind, "all instruction is only an opening of this way" "to things celestial, which are the inmost"; "and as the way is opened, or what is the same thing, as the vessels are opened, influx takes place according to the above mentioned [descending] order. . . . For celestial things continually present themselves ready for admission, and also prepare and form for themselves vessels, which are opened" (Arcana Cœlestia, n. 1495).

It is in connection with a defining of these distinctive elements and levels of mind, that we are shown another particular wherein the Lord advanced incomparably beyond the degree of others. Note the definition:

> Scientific truth [i.e., memory truth] is a matter of science [i.e., of knowledge]; rational truth is scientific truth confirmed by reason; intellectual truth is joined with an internal perception that it is so. This latter had place with the Lord in His childhood, and opened the way to things celestial. (Arcana Cœlestia, n. 1496.)

Again, there is this difference: whereas with men there is no conscious awaking and appropriation of the earliest heavenly remains until in maturing life men are led to awake and cultivate them through the avenue of knowledges from the Word, preaching, etc., with the Lord these were implanted in His first celestial remains (in His earliest childhood); "hence He had the light which is here called the South," which is "a bright lucid state as to the interiors" (Arcana Cœlestia, n. 1548).

> Into His knowledges, as so many recipient vessels, things celestial

[which are things of love proper to the highest heaven] were continually insinuated, so that His knowledges were continually made the recipient vessels of things celestial; and these vessels themselves became celestial also. . . . [Thus] the Lord, by His own power, conjoined His external man with His internal, and filled His knowledges with things celestial, and implanted them in things celestial, all according to Divine order; first in the celestial things of childhood, then in the celestial things of the age between childhood and infancy, lastly in the celestial things of His own infancy. Thus He became at the same time, as to His Human Essence, Innocence itself, and love itself, from Whom is all innocence and all love both in the heavens and on the earth. Such innocence is true infancy because it is at the same time wisdom. . . . [And] as the Lord implanted knowledges in things celestial, so He had perception; for all perception arises from conjunction [as of good with truth]. (Arcana Cœlestia, n. 1616.)

The Lord when a child . . . had interior and inmost perception. (*Ibid.*, n. 1668.)

The Lord alone was a celestial man. (*Ibid.*, n. 1434.)

It may be noted with profit, that it is under the story of Abram, that these deeps of the Lord's earliest life are enfolded. At the point of Abram's coming into the land of Canaan, we find this stage of the Lord's life represented thus: "The Lord's earliest life, being that from His nativity to His childhood, is here described, namely, that He arrived at the celestial things of love"; whereupon we are told that "the celestial things of love are the very essentials from which all other things proceed." "The Lord was first of all imbued with these"; for, "being born of Jehovah, He was the only One who had in himself celestial seed." Further light is thrown upon His essential wisdom and knowledge at that early age by this; that "in things celestial is the very light of the soul, because in them is the Divine principle or nature itself, that is Jehovah Himself; and as the Lord joined the Human Essence to the Divine, when He arrived at things celestial, Jehovah necessarily then appeared to Him" (Arcana Cœlestia, n. 1440). To this end He imbibed His knowledges from the Word alone, which in itself opened heaven even unto Jehovah the Father within Him (*ibid.*, n. 1461). And this so much the more with Him

"because there is nothing said in the Word which, in its inmost contents, has not relation to Him, and which did not previously come from Him: for His Human Essence was only a somewhat added to His Divine Essence, which was from eternity" (*ibid.*). And progressively, "the Lord joined the Divine Essence to the Human, that His Human attributes might also become Divine" (*ibid.*, n. 1469). It was thus from the Father, through the Word, that the Lord was instructed and illumined (*ibid.*, nn. 1461, 1475).

When we come to the stage where the Word says that "Lot lifted up his eyes" beholding all the plain of Jordan, we learn that this, referring to the Lord, "signified the illumination of the external man from the internal," when it perceives the nature and beauty of the external man "in its conjunction with the internal." "It cannot be doubted," we read here, "that the Lord when a child, was frequently as to the external man, in such Divine vision; because He alone was to join together the external man with the internal" (Arcana Cœlestia, n. 1584). And at number 1602 we are told that "the Lord as to His internal man was Divine, because He was born of Jehovah; wherefore when nothing hindered on the part of the external man, it follows that He saw all things to come. The reason why this then appeared as if Jehovah spoke, is because it was presented before His external man." Furthermore we read at number 2500, "as to what in general concerns the Lord's instruction, the nature and manner thereof are plainly discoverable from this chapter (Gen. xxii) in the internal sense," and "that it was effected by continual revelations, and thus by Divine perceptions and thoughts, from Himself, that is, from His Divine, which He implanted in Divine intelligence and wisdom, and this even to the perfect union of His Human with His Divine." There, also, we are told that, "this way of becoming wise is not possible to be conferred on man, inasmuch as it was an influx from the Divine Itself, which was the Lord's inmost, as appertaining to the Father of Whom He was conceived; consequently proceeding from essential

Divine Love, which the Lord alone possessed, and which consisted in a desire to save the whole human race." In the same number we are informed that "in essential love there is wisdom . . . because all influx is into good" "whence come the wisdom and intelligence of the angels, which are ineffable . . . But as to what concerns the Lord's love, it was infinitively above the love in which the angels are principled, being the Divine Love Itself; wherefore He had in Himself a supereminence of all wisdom and intelligence, into which, however, as being born a man, and to advance as a man according to Divine order, He successively introduced Himself, that thus He might unite His Human to the Divine, and might make it Divine, and this by His own proper power." And, "with respect to the Lord's thought" —at those times in which it was in clear perception, at least —"it transcends all human understanding, for it was immediately from the Divine" (*ibid.*, n. 2515).

"The reason why the Lord's first perception is called obscure, is," we read, "because it was in the human which He was to put off, and whose shades He was to disperse; (for) the Lord's perceptive faculty, although derived from the Divine, was yet in the human, which is of such a nature that it does not immediately receive essential light, but successively as the shades are dispersed which are therein." That He proceeded from "obscure" to "clear perception," is shown in the unfolding of the passage where, after "a dream by night" wherein God appeared to Abimilech, Abimilech "rose early in the morning" (Arcana Cœlestia, n. 2514). That these advanced stages took place in the Lord's childhood is profoundly significant; and numerous are the passages declaring it. One more characteristic statement of this is given in a further development of the relation of Abraham and Abimilech, where the internal, hidden, experience treated is concerning the conjoining of spiritual truth and celestial good in Him; and we read: "The subject here treated is concerning the doctrine of faith, of which the Lord thought in His childhood, namely, whether it was

allowable to enter into it by means of things rational, and by those to form to Himself ideas concerning it." And we read further that "the reason He thought on this subject was from His love of providing for the good of mankind, who were to come to such a state as not to believe what they did not comprehend in a rational manner" (*ibid.*, n. 2588).

At this same number light is thrown upon the character of some of those temptations and victories whereby the Lord advanced the human of Him to conjunction with the Divine in Him. Continuing from the words already quoted: "He perceived from the Divine that this ought not to be so, wherefore from the Divine He revealed it to Himself; and at the same time—from the same ground—also all things in the universe, which are subordinate thereto, namely, things appertaining to the rational principle, and to the natural principle." And "the reason why no doctrinal of faith may be had from the rational principle is, because the rational principle is in the appearances of good and of truth, which appearances are not truths in themselves. . . . Moreover, the rational principle has underneath it fallacies, which arise from external sensuous things, confirmed by scientifics, and which cast a shade upon those appearances of truth. The rational principle for the most part is merely human." (Arcana Cœlestia, n. 2516.)

So that we may form some rational concept of the actuality of that process by which the Lord made His human Divine, we are given a very clear picture of what the mind is, that is, of what a human being is. For convenient grasp of this, we are shown how to think of man as "external," "interior," and "internal." We learn that the "interior man" is the real man with us; that, "the spirit of man, or the soul, is the interior man, which lives after death, and is an organized substance being adjoined to the body during man's abode in the world." The "internal man" is in this interior man, but it belongs to the Lord alone, and all things belonging to it are the Lord's in it (Arcana Cœlestia, n. 1594). Self love separates the internal from the external; mutual love

is what principally joins them: and "the internal man is nothing but mutual love" (*ibid.*). "In the internal man" with every one, "the Lord stores up the principles of goodness and truth with which He endows man from infancy: and by means of these (remains) He flows into the interior or rational man, and by this into the exterior: and it is thus that He gives to man the capacity to think, and to be a man" (*ibid.*, n. 1707). The "interior man" is known also as "the rational man" (*ibid.*); and the "external or exterior man" is defined thus: that "it consists of and is constituted by scientifics [i.e., knowledges] appertaining to the memory, and affections appertaining to the love in which man is principled: together with the sensuous faculties and organs proper to spirits, and the pleasures likewise properly appertaining to spirits . . . for the [physical] body is only an integument or shell, which is dissolved in order that man may truly live" (*ibid.*, n. 1718). Thus is the non-material part of man divided into "internal," "interior or rational," and "exterior or external." And the human itself, which makes man man, begins in the inmost of the rational. (*Ibid.*, nn. 2106, 2194, 2500, 2625, etc.) In these respects the case was the same with the Lord as with men.

Herein we come to the greatest help given toward understanding the nature and the actuality, of the Lord's making Divine the human, and thus making "Father" and "Son" One Person actually. Picture what is described in the words following: "What was above that principle [i.e., the inmost of the rational] was Jehovah Himself, and herein the Lord differed from every other man: inasmuch as the Human commences in the inmost of the rational, and the Lord made all the human appertaining to Him Divine, He consequently first made the rational itself Divine from its inmost—which, when made Divine is represented by Isaac" (Arcana Cœlestia, n. 2194). Complete the picture by adding this: that "in respect to things celestial or good (different also from any man) His Interior man was Divine, and from His very birth joined to the Internal: the internal together with

this interior [i.e., as to good] was His Father, Jehovah Himself. But His interior man was like that of other men in this, "that His interior man as to things spiritual or truths was adjoined to the external, and thus was human: but this also by combats of temptation, and continual victories acquired by His own power, was made Divine, that is, Jehovah (Arcana Cœlestia, n. 1707). We see, here, how the Lord moved by very "celestial love itself," yet began with respect to the instruments of memory-knowledge and of principles of thought, as other men, in relative obscurity, and in the sense of uncertainty with respect to final issues which is common to men; but that by holding true always to the Divine urge of pure Love Itself within Him, He overcame all, drawing down into the vessels of apparent truths that true celestial light which removed the obscurity, and distinguished mere appearances of truth from genuine truth, and discovered and rejected all that was false, thus making the matters of knowledge and thought Divine; equally so with the Love and the Good which were so from His birth. Thus the untrue, the partly true, and all that limits and obscures in thoughts upon the deepest realities of the eternal life and the Divine Itself," the Lord successively expelled from His rational, until it was such as to be able to receive the Divine" (*ibid.*, nn. 2630-32). We are reminded that with man:

> The external man [the external, i.e., of this non-material part of him] is nothing else but an instrumental or organical something having no life in itself, but receiving life from the internal man, by which it appears as if the external man had life from itself. With the Lord, however, after He had expelled the hereditary evil and thus had purified the organical substances or vessels of the human essence, these also received life; so that the Lord, as He was Life with respect to the internal man, became Life also with respect to the external man. This is what is signified by His glorification. (Arcana Cœlestia, n. 1603.)

This He taught saying, "As the Father hath life in Himself, so hath He given to the Son to have life in Himself" (John v, 26); "Glorify Thou Me with Thine Own Self" (*ibid.*, xvii, 5); "All Mine are Thine, and Thine are Mine"

(vs. 10). But with the Lord, different from any man, "there was an infinitely perfect correspondence of all things which belong to the body with the Divine"; and therefore, different from what can be with any man, "there could be a union of things corporeal with Divine-celestial things, and of things sensuous with Divine-spiritual things" (Arcana Cœlestia, n. 1414). Thus different from what may be with any man, in the end He could rise with His whole body, because His regeneration and glorification was carried even to His body, which became not material, assuredly; not spiritual, even; but "Divine Substantial" (Doctrine of the Lord, n. 35; Arcana Cœlestia, n. 10, 125).

The glorification of the body was the very last work done, because in making the Human Divine He began at the inmost of the rational. And because the rational (the interior man) is the essential man himself, it should be evident that early in His childhood even, where His great temptations and victories commenced, He manifested forth in perfect obedience to it, the Divine will and life. We are told that

> The Divine perception of the Lord cannot be conceived by any idea, not even by that of the angels. . . . The perception enjoyed by the angels is scarcely anything in respect to the perception enjoyed by the Lord . . . which was a perception of all things which are in the heavens, and from them of all things in earth. . . . And after the Lord's Human Essence was united to His Divine, and became at the same time Jehovah, the Lord was above that which is called perception, because He was above the order which prevails in the heavens, and thence in the earth. (Arcana Cœlestia, n. 1919; see also, nos. 1384, 1394, 1395, 2552.)

The first necessity to understand the making of the Lord's Human Divine is given in comment upon the Lord's disclaiming David as His father, and Mary as His mother, whereof it is said, that He was no longer David's son as to the flesh;

> Further in regard to the separation and putting off of the maternal human: those do not comprehend this who have merely corporeal ideas respecting the Lord's Human, and think of it as of the human of any other man; such are not aware that according to the nature and quality of the life such is the man; and that the Lord

had by conception a Divine Esse of life, or Jehovah, and that a like Esse of life had existence in His Human principle by union. (Arcana Cœlestia, n. 2649.)

Since every man is as to manhood itself what his character is, it is significantly said that "every man is his own good and truth, and man is a man on no other ground" (Divine Love and Wisdom, n. 221), we are put in the way to see the significance of this principle operating in the glorification of the Lord. When we see Him in progressing from thinking human thoughts to thinking Divine thoughts; from willing human will to willing Divine will, from loving with human love and angelic love to loving with Divine Love —and, in all these, rising not partially but fully and absolutely to the Divine—we begin to see how the Lord became as to His Human actually, completely, Divine. So we are told that "The state of the Lord's glorification may in some manner be conceived from the state of the regeneration of man, for . . . (this) is an image of the Lord's glorification." "Yet He was not regenerated as a man, but was made Divine, and this from the most essential Divine Love, for He was made Divine Love Itself." And what His appearance is as the very Divine Love ("Divine Love in a Human Form," Arcana Cœlestia, n. 4735[2]), we are told, "was made apparent to Peter, James and John" on the Mount of Transfiguration, where "His countenance shown like the sun"; for "there they saw Him not with the eyes of the body, but with the eyes of the spirit"; and "this was the Divine Human" (*ibid.*, n. 3212).

We believe that these teachings show us not only the process of the Lord's glorification, giving satisfaction to thought; but that they give it actuality before our thought, making it seem real and actual. We believe that, showing us the beginning of this process even in early infancy and the amazing advances in it in His childhood, even to clear inmost perception of the very Divine, and to successful combat with the most atrocious hells, we believe that this makes clear how, in all that we see of Him in the Gospel

record—His words, His deeds, Himself, we see God, God-with-us, "The Lord God the Savior Jesus Christ." Thus we are provided the rational basis whereon rests the faith of the New Church, which insists that "He who considers His Humanity as upon a level with that of another man, cannot at the same time think of His Divinity, however He may call His Humanity the Son of God born from eternity and equal with the Father" (Apocalypse Revealed, n. 504). For "there is not one God in whom is a trinity at the same time, except (*nisi*) the Lord," and the church having lost this faith, we are told, "it is evident that the church would perish did not a new one come into existence, which acknowledges the Lord alone to be the God of Heaven and earth, and for this reason immediately approaches Him" (*ibid.*, 476.) This is the Lord Jesus Christ, everywhere prefigured and promised in the Old Testament, and seen, and known to us, throughout the Gospels and the book of Revelation.

EVERETT KING BRAY.

THE LAST JUDGMENT AND OUR DAY

By the Rev. John Daboll

PROBABLY no teaching of the New Church is quite so startling to the ordinary student of the Bible as the teaching that the Last Judgment is an accomplished event, a *fait accompli* as the French would say, a thing already done, a matter of history, a turning point in the life of the race. It marks a change in the relations of mankind wherever located, on this planet or on any other planet in the universe, to the Lord who is the Creator, Redeemer, and Savior of mankind.

The parable of the talents is one of several which are generally recognized as predicting a Last Judgment. It is customary to show its meaning with relation to our using the talents which the Lord gives us for service in everyday life. According as we use these talents our state of life to eternity is determined. Every day we are writing our book of life which is to be compared with the Lord's Book of Life when we pass on from this earthly stage of existence. For each one of us there will be a Last Judgment, a Final Judgment, an irrevocable judgment, which we shall pass on ourselves when we come into the light of heavenly and Divine Truth. If, like the one-talent servant, we have been lazy, selfish, impertinent, we shall make our abode in hell forever. If we live that way, we choose hell as our abode: that is what we prepare for ourselves. Except in the sense of permitting the evil to live their own lives even in opposition to Him, the Lord prepares hell for no one. On the other hand, if we have tried to keep the Lord's commandments of love, our abode is in heaven, which is His kingdom. We live and move in Him. This is a judgment which has been the lot of each person since the creation of man. But one of the significant teachings of the New Church is, that

there have been four general judgments affecting mankind as a whole. In the last chapter of the last book which he published, "True Christian Religion," Swedenborg presents several propositions for consideration. They have to do with "the Consummation of the Age," "the Coming of the Lord," and "the New Heaven and the New Church." These are aspects of every general or last judgment. The mere statement of these propositions will help us to appreciate the meaning of that Last Judgment which has especial relation to us and to our day. Please bear in mind that these propositions were advanced in 1771, one hundred and sixty years ago. I quote six of them:

I. The Consummation of the Age is the last time of the Church or its end.

II. The present is the last time of the Christian Church, which was foretold and described by the Lord in the Gospels and in the Apocalypse.

III. This last time of the Christian Church is the very night in which former Churches have come to an end.

IV. This night is followed by a morning, which is the Coming of the Lord.

V. The Lord's Coming is not His Coming to destroy the visible heaven and the habitable earth, and to create a new heaven and a new earth, as many, from not understanding the Spiritual Sense of the Word, have hitherto supposed.

VI. This Coming of the Lord, which is His Second Coming, is taking place in order that the evil may be separated from the good, and that those who have believed and do believe in Him may be saved, and that from them a new angelic heaven and a New Church on earth may be formed, and without this, no flesh could be saved (Matt. xxiv, 22).

In developing this sixth proposition Swedenborg says:

That it is not for the purpose of destroying anything, but to build up, consequently not to condemn but to save those who since His first coming have believed in Him and also those who may hereafter believe in Him, is evident from these words of the Lord: —"God sent not His Son into the world to judge the world, but that the world through Him might be saved; he that believeth on Him is not condemned, but he that believeth not hath been condemned already, because he hath not believed in the name of the only begotten Son of God (John iii, 17, 18)." And elsewhere:—

"If any man heareth my words and believeth not, I judge him not; for I came not to judge the world but to save the world. He that despiseth Me and receiveth not my words, hath one that judgeth him; the Word that I have spoken shall judge him in the last day (John xii, 47, 48)."

And then Swedenborg adds this simple statement about the change of such immense importance to the human race:

That the last judgment took place in the spiritual world in the year 1757, has been shown in the little work on "The Last Judgment" (London, 1758); and further in a "Continuation on the Last Judgment" (Amsterdam, 1763). To all this I can testify, because I saw it with my own eyes in a state of full wakefulness. (True Christian Religion, n. 772.)

One of the passages dealing with the Last Judgment is found in the Gospel of Matthew, xxv, 31-33. It reads as follows:

When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory; and before Him shall be gathered all nations; and He shall separate them one from another, as a shepherd divideth sheep from the goats; and He shall set the sheep on His right hand, but the goats on the left. (Matt. xxv, 31-33.)

It is interesting to note that, when explaining this passage in the volume of his "Arcana Cœlestia" which he published in 1752, Swedenborg dwells on its application to the last judgment which every individual experiences at death. At that time he did not seem to be aware that a general judgment was close at hand; but he was clear that the predictions in regard to a general judgment did not imply catastrophic changes in the natural world. As time went on, however, he observed and made note of the happenings in the world of spirits which culminated in the Last Judgment in 1757; for that is where the Last Judgment occurred.

But you may ask, What has all that to do with our own day? Frankly, it seems to me a supreme example of the Lord's mercy. We are informed by Swedenborg that, of the countless persons who had died during the centuries from the Lord's presence on earth to the time of the Last Judgment, such as had characters that were either definitely

heavenly or definitely hellish, promptly found their permanent abode either in heaven or in hell. But there were many who though good at heart were, as it were, so entangled with falsities and by association with those who at heart were evil but outwardly pious and apparently good, that neither they nor the others could immediately pass to their final abodes. This accumulation of spirits of undeveloped character had so interfered with the flow of the Lord's life into the world that the very existence of good in the world was threatened. This was the condition described figuratively in the Gospels and the Book of Revelation when treating of the Last Judgment and the Lord's Second Coming.

I recently attended a lecture where I saw a demonstration of the action of a photo-electric tube. It was so sensitive to light that the flame of a safety-match was sufficient to set in motion a train of electric mechanisms which resulted in the lighting of a one thousand watt lamp. When the light from this powerful lamp fell on the photo-electric tube, there was a mutual and reciprocal effect which maintained the activity started by the light of the safety-match. But if an opaque body was interposed between the photo-electric tube and the one thousand watt lamp, the activity at once ceased.

Something of that nature happened on the spiritual plane during the so-called Dark Ages, when the light of Divine Truth was so far shut out from the minds and hearts of men that the Lord had to come again on the spiritual plane and remove the mental and moral obstructions to the entry of His light into the world. By the Last Judgment He removed these obstacles. Those who were good at heart, but entangled in falsities, were released and found their abode in heaven. Those who were evil at heart, but hypocritical and outwardly just, laid aside their hypocrisy and fell into hell. All this came about by the approach of the Lord as Divine Truth in the revelation of the internal sense of His Word.

A still more striking illustration of what happened at the Last Judgment was the demonstration at the same lecture of the effect of a beam of light carrying the vibrations set up by a musical record on a phonograph. When the beam shone on the photo-electric tube, the vibrations were converted into sound-waves and heard as music. The interposition of a card cut off the light beam from the photo-electric tube, and the music ceased in spite of the fact that the light was still shining.*

At the time of the Last Judgment the Lord removed the obstacles to His entry into the life of men who look to Him for help. As a result of that clarifying of the atmosphere in

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*This case of converting light waves into sound waves is one of the secrets of Nature, and one of the most important facts in the whole body of physical events, or operations. It leads to the thought of the unity of Nature, that all the operations of Nature proceed from one Source.

But this illustration is interesting and important in its bearing upon the conditions and operations of the spiritual world. This transformation of one kind of wave motion into another, of light waves into sound waves, of ether waves into air waves, seems to "correspond" to the change of the thoughts and affections of the higher angels into representations with the lower angels and spirits. For example, Swedenborg says from personal observation that when angels discourse on subjects of doctrine, their thoughts are represented with the spirits below as cities and houses. In other words, when the angels think and speak of faith and charity, the spirits see cities and houses. Swedenborg adds that in this way he learned the correspondential meaning of cities and houses when mentioned in the Word.

In general, when the angels discourse of intellectual things, thoughts, wisdom and perception, etc., the spirits see horses, birds, vineyards and forests, etc. (See Arcana Cœlestia, nn. 3213-3222.)

The thoughtful reader of Swedenborg will see that the whole philosophy of Nature and Spirit is involved in these cases; especially the doctrines of creation, degrees, correspondence, and influx. How the thoughts and affections of the angels could be so represented to the spirits below, how the correspondence between thoughts and cities is established, is more of a mystery than the transformation of light waves into sound waves. Both of these transformations, the one in the spiritual world and the other in the natural, are among the deepest mysteries of creation.—*The Editor.*

the World of Spirits, we today are living in an age when it is possible to know the Lord as never before since the beginning of creation. Writing in 1770, Swedenborg said: "The restoration of order in the heavens and in the hells has continued since the time of the Last Judgment until now, and still continues" (True Christian Religion, n. 123). I suppose that it is quite in accordance with the fact to say, that the Lord is always reducing all things to order both in heaven and in hell.

The implications of this teaching are, that the mercy of the Lord is everlasting, and that His tender mercies are over all His works. There will be no general catastrophe in the natural world involving its complete transformation and the establishment of the kingdom of God on earth. Not without reason may we now view the League of Nations, the Red Cross, "the noble experiment of prohibition," the abolition of chattel slavery, the great increase in welfare work, the conquest of disease, to say nothing of the marvelous growth of scientific knowledge, etc., etc., as evidences of the actuality of the Last Judgment and the Lord's Second Coming.

But in all this we do well to remember that without redemption the universe would perish. As Swedenborg significantly says:

> The only refuge from destruction for any one is the Lord, who says:—"Abide in Me, and I in you; as the branch cannot bear fruit of itself except it abide in the vine, so neither can ye except ye abide in Me. I am the Vine, ye are the branches; he that abideth in Me and I in him, the same beareth much fruit; for apart from Me ye can do nothing. If a man abide not in Me, he is cast forth as a branch, and is withered, and cast into the fire and burned" John xv, 4-6. (True Christian Religion, n. 120.)

JOHN DABOLL.

SWEDENBORG'S ORIGIN OF MAN CONFIRMED BY SCIENCE

In Two Parts: Part One

By Forster W. Freeman, Jr.

THERE has been a decided advance in recent years among scientists toward the recognition of a Creator. All scientific research, although often pointed in the wrong direction, leads back to that point where the recognition of a Creator is the only solution of many problems in science. Likewise there has been a decided trend among theologians to recognize science. And why not? Theology is founded on spiritual truths, and science on natural truths; and truths will always harmonize wherever they are found. The problems always are to strip theology of its clinging falsities, and to strip science of scientists' guesses, and to leave only proven facts. When this is done, each will assist and support the other.

The theological works of Emanuel Swedenborg contain the key to both problems. The internal correspondential meaning of the first eleven chapters of Genesis as set forth by Swedenborg will go far toward setting the theologians of the outside world straight; and the explanations of the creation of the universe, the world and its inhabitants, and the development of them, as they were taught to him in the other world, will go far toward setting the scientists straight. The latter explanations, however, are scattered and require some study to put in logical order, and they need to be condensed to be clearly understood.

Part One of this article will include a consideration of creation from the beginning up to the creation of man, showing how perfectly Swedenborg's cosmology can be worked out without contradicting the Bible or religion.

Part Two will take up the consideration of man's development from his creation to the present time, including a comparison of Swedenborg's works with the findings of recognized anthropologists.

There has been noted among Swedenborgians a decided uncertainty regarding their beliefs in evolution and other scientific problems. The term "evolution", although meaning primarily development, has been broadened at different times and taken to mean the creation of the world and of the plants and animals on it and of man, as well as the continuing life and development of these; and it should, therefore, be discreetly used or avoided in expressing views on these subjects. It should be observed, however, that the scientists' views on these subjects are built up on an accumulation of observation of facts from which they draw some hypotheses without recognizing that the causes back of these facts are spiritual. What appears on this earth as a cause is usually the effect of some spiritual cause. The only way these spiritual causes can be known is by Divine revelation, and they can not be discovered by natural process.

The Internal Meaning of Genesis.—The time of the literalist, who follows the literal interpretation of Genesis describing creation, is fast drawing to a close. Those who believe that the earth was created in six days about six thousand years ago, that Adam was formed from the dust of the ground, that Eve was formed from one of Adam's ribs, that there was a talking serpent, and that all subsequent posterity has suffered because those first people ate some fruit, are fast finding themselves unable to hold those beliefs when confronted with the evidence of science. Moreover, is it not difficult for a thinking person to retain such beliefs even without the contrast? If the passage is to be taken literally, how was it possible for God to create "light" on the first "day", while he did not create the sun, moon and stars until the fourth "day"?

Then comes the scientist, who shows that the earth has

been formed for about a billion years, and that man has lived on the earth for over half a million years. Mr. Eddington estimates that the sun has been formed for approximately ten billion years, and will continue for many times that number.

As the literalist loses his beliefs, Swedenborg's theology will replace them with a knowledge of the truth, which may be augmented by the proven facts of science. He shows that the first eleven chapters of Genesis—up to Abram—are not literal history but are spiritual history in parable form, written by means of their correspondence to natural things, this being the means of expression used by the "most ancients" and the "ancients". He also tells us that this portion of the Word was copied by Moses from an earlier Word used by those people, while the internal meaning thereof was lost, until it was revealed to Swedenborg. The Most Ancient Church is represented by chapters one to seven of Genesis, and the Ancient Church by chapters eight to eleven of Genesis. It contains a true history, in correspondential language, of man's spiritual development. The periods of time therein expressed represent spiritual periods or changes of state. What appears on the surface to be mere genealogies is, in the internal sense, describing changes of states of love and wisdom, and a story of long periods of spiritual development. When this is understood, it can be seen that the Bible can not conflict with that part of "evolution" which has been proven by science, since the Bible deals with spiritual development, while science deals with the development of material objects. In short the Bible deals with the world of causes, while science deals with the world of effects.

Of the meaning of the first chapter of Genesis we read in "Apocalypse Explained," n. 294c:

> This treats of the establishment of the first church on this earth; the reformation of the men of that church in respect to their internal and their external is meant in this chapter by the creation of the heaven and the earth. That previously there was no church,

because men were without good and truth, is signified by "the earth was void and empty:" and that they were previously in dense ignorance and also in falsities is signified by "darkness was upon the faces of the deep:" their first enlightenment is signified by "the spirit of God moved upon the faces of the waters," and by "God said, let there be light, and there was light"; "the spirit of God" signifies Divine truth proceeding from the Lord, and "to move upon the faces of the waters" signifies illustration; the like is signified by light; "and there was light" signifies the reception of Divine truth; "God created man into His own image" signifies so that man might be in the love of good and truth, and might correspond to heaven as a likeness of it, since the love of good and truth is "an image of God"; . . . "male and female created He them" signifies reformed them in respect to truth and good; "male" means truth, and "female" good.

In Arcana Cœlestia, nn. 6 to 12, regarding the same chapter we read:

The six days, or periods, which are so many successive states of the regeneration of man, are in general as follows: The first state is that which precedes, including both the state from infancy, and that immediately before regeneration. . . . The second state is when a distinction is made between those things which are of the Lord, and those which are proper to man. The things which are of the Lord are called in the Word "remains," and here are especially knowledges of faith, which have been learned from infancy, and which are stored up, and are not manifested until the man comes into this state. . . . The third state is that of repentance, in which the man, from his internal man, speaks piously and devoutly, and brings forth goods, like works of charity, but which, never-the-less, are inanimate, because he thinks they are from himself. . . . The fourth state is when the man becomes affected with love, and illuminated by faith. . . . The fifth state is when the man discourses from faith, and thence from love, he speaks what is true, and does what is good. . . . The sixth state is when, from faith, and thence from love, he speaks what is true, and does what is good.

The second chapter of Genesis continues to treat of the first church on earth or the "Most Ancient Church." The first seventeen verses tell the story of their rise to spiritual men and thence to celestial men, the "Garden of Eden" referring to their intelligence, the trees to their perceptions, and the rivers to their wisdom. The fruits that they were allowed to eat were the goods and truths from the Lord,

but those that they were forbidden to eat were the knowledges from their own reasonings and from the world. Verses eighteen to twenty-five of that chapter treat of the posterity of the Most Ancient Church when they began to show signs of reasoning from themselves and not from the Lord, or the turning to their own.

Wherefore he is let into a state of his Own, and an Ownhood is given him, which is described by the rib built into a woman. (Arcana Cœlestia, n. 134.)

The third chapter of Genesis treats of the spiritual decline of the people of the Most Ancient Church, when they reasoned from themselves, which is signified by the "serpent" and eating of the fruit which was forbidden. Their "eyes being opened" signifies the perception of their evil.

The fourth chapter with its story of Cain and Abel describes the plight of those people, whose will and understanding had been united to such an extent that they automatically acted as they perceived; and how, when heresies and false doctrine began to come in, faith and charity were separated and charity was extinguished, which is meant by "Cain slaying his brother Abel." This and the following chapters up to and including number seven treat of the posterities of the Most Ancient Church, which were established one after the other, over the period of its decline until its consummation at the time of the flood and the establishment of the Ancient Church.

The fifth chapter summarizes the Most Ancient Church and its posterities. "The most ancient church itself, which was celestial, is what is called 'man', and a 'likening of God' " (Arcana Cœlestia, n. 461). The genealogies describe the posterities, during which period doctrine was formed, "which doctrine, although of no use at that time, was preserved for the use of posterity" (*ibid.*, n. 464). " 'Noah' is described as a new church" (*ibid.*, n. 467).

The sixth chapter describes the direful state of the people before the flood, who "conjoined the doctrinal things of faith with their cupidities, and thus confirmed themselves

in evils and falses, which is signified by 'the sons of God taking to themselves wives of the daughters of man' " (*ibid.*, n. 555). By their love of self they "conceived dreadful persuasions of their own greatness," and lost the perception of good and truth. This is followed by a description of the church called "Noah," before its regeneration, which was composed of the remnant of the Most Ancient Church, who were still good enough to be regenerated, and by means of which a new church could be started, and who would not perish with the others in the "flood" which was an "inundation of evil and falsity" (*ibid.*, n. 603). The animals taken into the "ark" in pairs, signify the goods and truths retained and preserved in that church, by means of which they could be regenerated.

The seventh chapter with its story of the "flood" describes the destruction of the Most Ancient Church and the preparation of a new church.

The eighth chapter describes the formation of the Ancient Church called "Noah," and its temptation and regeneration until they acted and thought from charity.

The ninth chapter treats of the men of the Ancient Church, the state of their religion, and their capacity; and how "this church, through the desire to investigate from itself the truths of faith, and by reasonings, first lapsed into errors and perversions" (*ibid.*, n. 975.)

The tenth chapter treats of the worship of the Ancient Church and their survivors: first, of those who were in spiritual and celestial worship; and then of those who fell into reasonings and memory-knowledges, and into external worship, whence some became idolatrous.

The eleventh chapter summarizes the divisions of the Ancient Church, and its fall until its worship became idolatry, and nothing of the good of faith remained. The internal correspondence was lost, and the worship became representative. This takes us up to the beginning of the historical Word and of the Israelitish Church.

It is impossible to condense into such a small space the

ideas that it took Swedenborg volumes to say; but sufficient has been recalled to indicate the spiritual changes of the men on our earth, which have been the cause of many physical changes in man that have been stumbling blocks to scientists. The advance of man on earth has been very similar to the life of an individual, beginning at birth with very little mental activity, then coming into the innocence of ignorance, when the child has little to disturb it and depends on its parents for everything without question, which state is similar to that of the "most ancients." Following this state the child comes into a more worldly state, when it is attracted by things of the world, and begins to question the rules of its parents. This is a state similar to that of the "ancients." This is followed by the state of self-reasoning and worldliness, which in turn is followed by a more mature state of reasoning, when the individual settles down into manhood, and, if he is regenerating, becomes a lover of good and truth. Then comes the final state when temptations have been overcome, which is the admirable state of innocence of wisdom.

With this in mind, it is not hard to see how mankind's spiritual changes were the direct cause of physical changes; or, as has been before indicated, the spiritual world as the world of causes has acted upon the natural as a world of effects, and has produced results which to the natural-minded scientists appear as causes. During the time of the Most Ancient Church, when the people were in innocence, their will and understanding were conjoined, and so operated on their cerebrum and cerebellum that they acted as one, and in a state so close to heaven that they received an influx which gave them a perception of what was good and true without the necessity of reasoning about it. The cerebellum, which is now the organ of the sub-conscious mind, was then that of the conscious. They were a humble people so close to heaven that they received an internal respiration allowing them to speak without the use of the external vocal organs. When they suffered their spiritual capacity to

decline, the Lord in His providence separated the cerebrum and the cerebellum so that man could understand the truth without willing it, thus allowing man to reason about truth without acting it, and thereby saving him from going lower. However, with this severing of the cerebrum and the cerebellum, the fibres of the face which had been connected with the cerebellum became connected with the fibres of the cerebrum, thus changing the look and action of his face. The forehead became developed with the development of the cerebrum or reasoning mind. Man lost his humble attitude and began to stand erect with self-pride, thus giving him the double curvature of the spine instead of the curved back of the ancients. As they withdrew from heaven, they lost the influx from heaven, and with it their internal respiration by which they spoke; and this was replaced by the external respiration which we now have, by means of which we have the use of our vocal organs and our present form of speech. So the scientist who is without the aid of Swedenborg, sees only the external effect, and is baffled because people, who they realize were humans with large brain capacity, had such different characteristics, and could not use vocal organs of speech.

There have been many students and critics of Swedenborg, some of whom have had scientific training, who have made the mistake of confusing his scientific works with his theological works. His scientific works were of great value and are not to be belittled, as his scientific training was of providential development, which prepared him for his enlightenment and revelation. But he may have made errors in his scientific works which he later corrected when the truth was revealed to him in the other world; so a distinction should be maintained between his scientific and his theological works. In his scientific works he was far ahead of his time, and showed a marvelous insight into nature, although mostly without the scientific discoveries which we have today. His scientific works covered many subjects, including astronomy, anatomy, cosmology, metallurgy and

meteorology, and they are still of value to modern science; but the scientist can get the most assistance from Swedenborg by ceasing the criticism of his scientific works, learning from his theological works the spiritual causes, in back of the things he finds in this world, reaping the benefit of the truths thus obtained by revelation, and so making himself a bigger man, with a capacity for more service to humanity. Swedenborg can tell him how the world and the atmospheres were formed, and where the "most ancient" men lived and how they lived; and he can tell the astronomer how the planets are inhabited, together with many other truths which would give the scientist a basis on which to perform greater work.

Creation.—Before taking up the subject of creation, there are some rules of guidance which Swedenborg has given us, and also some warnings of pitfalls that should be quoted.

> Creation itself can not be ascribed in the least to the sun of the natural world, but must be wholly ascribed to the sun of the spiritual world; because the sun of the natural world is altogether dead; but the sun of the spiritual world is living; for it is the first proceeding of Divine Love and Divine Wisdom; and what is dead does not act at all from itself, but is acted upon; consequently to ascribe to it anything of creation would be like ascribing the work of an artificer to the tool which is moved by his hands. The sun of the natural world is pure fire from which everything of life has been withdrawn; but the sun of the spiritual world is fire in which is Divine Life. (Divine Love and Wisdom, n. 157.)
>
> As the sun of the natural world is pure fire, and therefore dead, the heat proceeding from it is also dead, likewise the light proceeding from it is dead; so also are the atmospheres, which are called ether and air, and which receive in their bosom and carry down the heat and light of that sun; and as these are dead, so are each and all things of the earth, which are beneath the atmospheres, and are called soils, yet these, one and all are encompassed by what is spiritual, proceeding and flowing forth from the sun of the spiritual world. Unless they had been so encompassed, the soils could not have been stirred into activity, and have produced forms of life, which are animals; nor could they have supplied the materials by which man begins and continues to exist. (*Ibid.*, n. 158.)
>
> Since these lowest things of nature, which form the lands are

dead, and are not changeable and varying according to states of affections and thoughts, as in the spiritual world, but changeable and fixed, therefore in nature there are spaces and spacial distances. There are such things, because creation has there terminated, and abides at rest. From this it is evident that spaces are a property of nature; and because in nature spaces are not appearances of spaces according to states of life, as they are in the spiritual world, these also may be called dead. (*Ibid.*, n. 160.)

Since times in like manner are settled and constant, they also are a property of nature. (*Ibid.*, n. 161.)

From all this the folly of those who ascribe all things to nature can be seen. Those who have confirmed themselves in favor of nature have brought such a state on themselves that they are no longer willing to raise the mind above nature; consequently their minds are shut above and opened below. Man thus becomes sensual natural; that is, spiritually dead; and because he then thinks only from such things as he has imbibed from his bodily senses, or through the senses from the world, he at heart even denies God. (*Ibid.*, n. 162.)

There is unceasing influx out of the spiritual world into the natural world. He who does not know that there is a spiritual world, or that it is distinct from the natural world, as what is prior is distinct from what is subsequent, or as cause from the thing caused, can have no knowledge of this influx. This is the reason why those who have written on the origin of plants and animals could not do otherwise than ascribe that origin to nature; or if to God, then in the sense that God had implanted in nature from the beginning a power to produce such things,—not knowing that no power has been implanted in nature, since nature, in herself, is dead. (*Ibid.*, n. 340.)

God and creation should not be considered from time and space, as there is no such thing in creation, but they should be considered from state. God did not create the world in time, but time was introduced by God with creation. We are so immersed in time and space that it is almost impossible to extricate our thinking from them, particularly in thinking of the Infinite, since it is impossible for us who are finite to fully comprehend the Infinite. For us who are in such material surroundings to try and figure out what God did before creation, and to dwell too long upon that problem might almost produce madness; but we may get some idea of a condition without time, if we imag-

ine the earth as ceasing to rotate about the sun, and as staying in one position with one side always toward the sun. This would produce an unvarying light and heat, thus depriving us of night and day and of the seasons of the year. With this in mind we can see that these divisions of time, as we know them, are only conditions impressed upon the universe with creation. (See Arcana Cœlestia, nn. 3404 and 8325; also Heaven and Hell, n. 167, and True Christian Religion, n. 3.)

In relation to spaces God's Infinity is called Immensity, while in relation to times, it is called Eternity; but although they are so related, there is nothing of space in His Immensity, and nothing of time in His Eternity. In relation to spaces, God's Infinity is called immensity, because "immense" is a term applied to what is great and large, and to extension and its spaciousness. But in relation to times, God's infinity is called eternity, because "to eternity" is an expression applied to what is progressive, which is measured by time without limit. For example: Of the terraqueous globe, as such, things pertaining to space are predicated; while of its rotation and progression, things pertaining to time are predicated. In fact, the latter is what make times, and the former is what make spaces, and in this way they are presented through the senses to the perception of reflecting minds. But in God, as has just been show, there is nothing of space and time; never-the-less, the beginning of these are from God; and from this it follows that by immensity His infinity in relation to space is meant and by eternity His infinity in relation to time." (True Christian Religion, n. 31.)

Some contend that there can be a substance so simple as not to be a form from lesser forms, and out of that substance, through a process of massing, substantiated or composite things arise, and finally substances called material. But there can be no such absolutely simple substances. For what is substance without form? It is that of which nothing can be predicated; and out of mere being of which nothing can be predicated, no process of massing can make anything. That there are things innumerable in the first created substance of all things, which are things most minute and simple, will be seen in what follows. (Divine Love and Wisdom, n. 229.)

Many scientists in treating of creation have gotten a glimpse of the truth in nebular theories, but in their worldly investigations they have lost all sight of the true starting

place, namely, the creator. Many theologians choose the correct starting point, the creator, but do not follow their theories through in a logical manner in accord with known laws of nature. Swedenborg corrects both of these fallacies.

Every created thing is finite; and the Infinite is in finite things as in its receptacles, and is in men as in its images. . . . One thing was formed from another, and thus degrees were constituted, three in the spiritual world and three corresponding to them in the natural world, and the same number in the passive materials of which the terraqueous globe is composed. . . . God first rendered His infinity finite by means of substances emitted from Himself; from which His nearest surrounding sphere, which constitutes the sun of the spiritual world, came into existence; and that then through that sun He perfected the other surrounding spheres, even to the outmost, which consists of passive materials; and in this manner, by means of degrees, He rendered the world more and more finite. (True Christian Religion, n. 33.)

So it can be seen that the three degrees, which correspond to the Divine Trinity of God, are carried out through the three atmospheres of Heaven, the three Heavens, the three atmospheres of this world, the three kingdoms of this world, and the three attributes of mortal man.

Through these degrees all things posterior are made receptacles of things prior, and these again of things still prior, and so in succession receptacles of the primitives, elements which constitute the sun of the angelic heaven; and thus have things finite been made receptacles of the infinite. (True Christian Religion, n. 33.)

The sun of the spiritual world is nothing but love from Jehovah God, who is in the midst of it. From that sun, heat and light go forth; the heat that goes forth therefrom in its essence is love, and the light that goes forth in its essence is wisdom; and these two affect the will and understanding of man—the heat his will and the light his understanding. But the sun of the natural world is nothing but fire and therefore its heat is dead, also its light; and these serve as a covering and auxiliary to spiritual heat and light, to enable them to pass over to man. (*Ibid.*, n. 75.)

This accounts for the "invisible ray" of the sun, which gives life to plants, and which scientists believe exists and have been unsuccessfully endeavoring to separate.

By means of the heat and light of the spiritual sun, which are

divine love and divine wisdom, the spiritual atmospheres, which are in themselves substantial, were created one from another; as there were three of these atmospheres and consequently three degrees of them, three heavens were made: one for the angels, who are in the highest degree, of love and wisdom, a second for those who are in the second degree and a third for those who are in the lowest degree. But as this spiritual universe cannot exist without a natural universe, wherein it can work out its effects and uses, so at the same time a sun was created from which all natural things proceed, and through which in like manner, by means of heat and light, three atmospheres were created, encompassing the three former, as a shell its kernel, or as a bark its wood; and finally by means of these atmospheres the terraqueous globe was created where men, beasts, fishes, trees, shrubs and herbs were formed of earthly substances, composed of soil, stones and minerals. (*Ibid.*, n. 76.)

The three natural atmospheres arising from the sun of the world are the purer ether [i. e., the aural], which is universal, and from which is all gravitation; middle ether, which forms the vortex around the planets, in which are the moon and the satellites, and from which is magnetism; and the ultimate ether, which is air. By these three atmospheres, all the corporeal and material things of the earth are held together, which are so composed as to be applicable to those three degrees. (The Word of the Lord, posthumous, n. 312.)

The atmospheres follow each other in order, each one composed of a prior, which acts upon the one proximately composed of both within and without. Thus in every part of the ultimate atmosphere are the prior.

[The spiritual atmospheres which are within the natural] enable a man in the natural world to think and to feel. For the atmospheres arising from the sun of the world have not life in themselves, because they originate from a sun which is pure fire; but the atmospheres arising from the sun of heaven, which is the Lord, have life in themselves, because they originate in the sun which is pure love and pure wisdom. (*Ibid.*, n. 313.)

In everything spiritual there are three forces: an active force, a creative force, and a formative force. The active force, because it is spiritual, proceeds from the fountain of all forces, which is the sun of heaven, and that is the Lord's Divine love, and love is the active itself, from which the living force, which is life, proceeds. The creative force is the force that produces causes and effects from beginning to end and reaches from the First, through

intermediates, to the last. . . . For the First continually regards the last as an end; and unless the First looked to the last continually from itself through intermediates according to the order of creation, all things would perish; therefore, productions, which are especially animals and plants, are continuations of creation. . . . The formative force is the last force from ultimates, for it is the force that produces animals and plants from the ultimate materials in nature, which are collected in the earth. (Apocalypse Explained, n. 1209.)

The atmospheres are the active forces, the waters are the mediate forces, and the lands are the passive forces, from which all effects have existence. These three forces are such in their series solely by virtue of life that proceeds from the Lord as a sun, and that makes them active. (Divine Love and Wisdom, n. 178.)

There are three atmospheres both in the spiritual and in the natural world, which are distinct from each other according to degrees of height, and which, in their progress toward lower things, decrease in activity according to degrees of breadth. And since atmospheres in their progress toward lower things decrease in activity, it follows that they constantly become more compressed and inert and finally, in outmosts, become so compressed and inert as to be no longer atmospheres, but substances at rest, and in the natural world, fixed like those in the lands that are called matters. As such is the origin of substances and matters, it follows first, that these substances and matters also are of three degrees; secondly, that they are held together in mutual connection by encompassing atmospheres; thirdly, that they are fitted for the production of all uses in their forms. (*Ibid.*, n. 302.)

Now as atmospheres are those prior things, whereby the spiritual sun manifests itself in outmosts, and as these prior things continually decrease in activity, and expansion down to the outmosts, it follows that when their activity and expansion come to an end in outmosts, they become substances and matters such as are in earths, which retain within them, from the atmospheres out of which they originated, an effort and conatus to bring forth uses. (*Ibid.*, n. 303.)

The ends of creation are those things that are produced by the Lord as a sun, through the atmospheres, out of earths, and these ends are called uses. (*Ibid.*, n. 307.)

That there is this conatus in earths, is evident from their source, since the substances and matters of which earths consist are endings and closings of atmospheres, which proceed as uses from the spiritual sun. And because the substances and matters of which earths consist are from that source, and their aggregations are held in connection by the pressure of the surrounding atmospheres, it

follows that they have from that a perpetual conatus to bring forth forms of uses. (*Ibid.*, n. 310.)

In outmosts, atmospheres become such forces; and by these forces, substances and matters, such as are in the earths, are molded into forms and held together in forms both within and without. (*Ibid.*, n. 311.)

From all this it can clearly be seen that the Divine, which is substance in itself; that is, the one only and sole substance, is the substance from which is each and everything that has been created; thus that God is the All in all things of the universe. (*Ibid.*, n. 198.)

Everyone who thinks from clear reason sees that the universe was not created out of nothing, for he sees that not anything can be made out of nothing, since nothing is nothing. . . . Many have seen this because reason causes them to see it; yet they have not dared to confirm it, fearing lest they might thereby be led to think that the created universe is God, because from God, or that nature is from itself, and consequently that the inmost of nature is what is called God. For this reason, although many have seen that the formation of all things is from God alone, and out of His Esse, yet they have not dared to go beyond their first thought on the subject, less their understanding should become entangled in a so-called Gordian knot, beyond the possibility of release. Such release would be impossible, because their thought of God, and of the creation of the universe by God, has been in accordance with time and space, which are properties of nature; and from nature no one can have any perception of God and of the creation of the universe; but every one whose understanding is in any interior light can have a perception of nature and of its creation out of God, because God is not in time and space. . . . Although God has created the universe and all things thereof out of Himself, yet there is nothing whatever in the created universe that is God. (*Ibid.*, n. 283.)

For God is love itself and wisdom itself; the affections of His love are infinite, and the perceptions of His wisdom are infinite; and of these each thing and all things that appear on earth are correspondences. This is the origin of birds and beasts, forest trees, crops and harvests, herbs and grasses. For God is not extended, and yet He is present throughout all extension, thus throughout the universe from its firsts to its lasts; and He being thus omnipresent, there are these correspondences of the affections of His love and wisdom in the whole natural world.

After explaining that things in the spiritual world may vary in accordance with the changes of the states of affec-

tions with angels, and that creation there is instantaneous, Swedenborg goes on to speak about creation on the earth:

> They were created in like manner in the beginning; but it was provided that they should be renewed unceasingly by the propagation of one from another, and creation be thus continued in that manner, . . . and natural things were created to clothe spiritual things. . . . This is why all things . . . are constant, and are renewed constantly from year to year.

He also tells us that in the spiritual world "Creation is a continuous process, and that it was the same . . . while the universe was being created by God." But lest it be thought that the evil things in hell and in the world were created by God, he gives us definite information about hell:

> No such things are seen there as are seen in heaven, but only their opposites; since the affections of the love of those there, which are lusts of evil, are opposites of the affections of love in which angels of heaven are. . . . All of these things are correspondences; but as has been said, they are correspondences of the affections of the love of those in hell, which affections are lusts of evil. Notwithstanding, these things are not created there by God; nor were they created by Him in the natural world, where like things exist. For all things that God has created and does create were and are good; while such things on the earth sprang up along with hell, and hell originated in men, who by turning away from God became after death satans and devils. (True Christian Religion, n. 78.)

Swedenborg's own summary of creation may be found in "The Canons of the New Church," from which it can be seen that in the spiritual world good things are created instantaneously according to affections, and that in hell noxious things are produced by turning goods into evils, and that on the earth material things were created and fixed by means of the natural substances which abide at rest. The world was created from love through wisdom to eternity, and subsists by light and heat. The created universe consists of receptacles of love, wisdom, and use. Evils did not exist until after creation. In the created world there are perpetual progressions of ends, which proceed from firsts to ultimates and return to firsts as uses in complete cycles.

The first production from these earthly matters, while they were still new and in their simple state, was production of seed; the first conatus therein could not be any other. (Divine Love and Wisdom, n. 312.)

The heat, light, and atmospheres of the natural world simply open the seed, keep their products in a state of expansion, and clothe them with matters that give them fixedness. And this is done not by any forces from their own sun (which viewed in themselves are null), but by forces from the spiritual sun, by which the natural forces are unceasingly impelled to these services. (*Ibid.*, n. 315.)

A relation to man arising out of each and all things of the vegetable kingdom is evident from this; they spring forth from seed, and thereafter proceed step by step through their periods of growth; they have something akin to marriage, followed by prolification; their vegetative soul is use and they are forms thereof (*Ibid.*, n. 61.)

All forms of the animal, vegetable, and mineral kingdoms are forms of uses, and uses are the ends of creation. There is an image of creation in the progression of vegetable and animal kingdoms, since seeds grow into plants, which again produce seeds in progression from firsts to outmosts, as love through wisdom into uses. (See *Ibid.*, nn. 307 to 318.)

There is nothing in the vegetable kingdom on the earth that does not in some way represent the Lord's kingdom. . . . All the beautiful and graceful things in the vegetable kingdom derive their origin from the Lord through heaven; and that when the celestial and spiritual things of the Lord inflow into nature, such things have actual existence; and that this is the source of the vegetable soul or life. Hence come representatives. (Arcana Cœlestia, n. 1632.)

There is an influx from the Lord through heaven into the subjects also of the vegetable kingdom. . . . Unless a spiritual principle from the Lord within continually acted into their primitive forms, which are in the seeds, they would never vegetate and grow. . . . It is from this influx that they have within them an image of the eternal and infinite, as is evident from the fact that they are in the continual endeavor to propagate their kind and species, and thus to live as it were forever, and also to fill the universe; this endeavor being in every seed. (*Ibid.*, n. 3648.)

An interesting example of these correspondences can be found in "Arcana Cœlestia," n. 5116, as follows:

The budding and fruiting of a tree represent the rebirth of man—its becoming green from the leaves represents the first state, the blossoming the second, which is the next before regeneration; and the fruiting the third, which is the very state of the regenerate. It is from this that "leaves" signify the things of intelligence, or the truths of faith, for these are the first things of the rebirth or regeneration; while "blossoms" signify the things of wisdom, or the goods of faith, because these immediately precede the rebirth or regeneration; and "fruits" signify those things which are of life, or the works of charity, because these follow and constitute the very state of the regenerate. That such things exist in the vegetable kingdom is owing to the influx of the spiritual world. . . . Universal nature is a theater representative of the Lord's kingdom.

In men there are three degrees of natural affections, and the same is true of beasts. In the lowest degree are insects of various kinds, in a higher degree are the flying things of heaven, and in a still higher degree are the beasts of the earth, which were created from the beginning. (*Ibid.*, n. 1201.)

In the natural world there are three degrees of ascent, and in the spiritual world there are three degrees of ascent. All animals are recipients of life. The more perfect (i. e., beasts) are recipients of the life and the three degrees of the natural world, the less perfect (i. e., birds) of the life of two degrees of that world, and the imperfect (i. e., insects) of one of its degrees. But man alone is a recipient of the life both of the three degrees of the natural world and of the three degrees of the spiritual world. From this it is that man can be elevated above nature, while the animal cannot. Man can think analytically and rationally of the civil and moral things that are within nature, also of the spiritual and celestial things that are above nature, yea, he can be so elevated into wisdom as even to see God. But the six degrees by which the uses of all created things ascend in their order even to God, the Creator, will be treated of in their proper place. (Divine Love and Wisdom, n. 66.)

There are certain things which God did not create. These should be recited so as to clarify the understanding of what He did create.

God could not create another being like Himself; if He could have done so there would be as many gods as there are men. Neither could He create life (just as light cannot be created); but He could create man a form of life, as He created the eye a form of light; neither could or can God divide His essence, for it

is one and indivisible. Since, therefore, God alone is life, it follows without question that from His life He gives life to every man. (True Christian Religion, n. 364.)

The following things (properties of the Lord) are not creatable: namely, (1) The infinite is not; (2) Love and Wisdom are not; (3) Consequently life is not; (4) Light and heat are not; (5) Even activity itself viewed in itself is not. But organs receptive of these are creatable and have been created. . . . Light is not creatable, but its organ, the eye, is; sound, which is an activity of the atmosphere, is not creatable, but its organ, the ear, is; neither is heat, which is the primary active principle, for the reception of which all things in the three kingdoms of nature have been created and according to this reception are acted upon, but do not act. It is from the order of creation, that wherever there are actives, there are also passives, and that these two should join themselves together as a one. . . . The sun itself of this world consists of created substances, the activity of which produces fire. . . . The entire man is nothing but a form organized to receive light and heat, both from the natural world and from the spiritual world for these two worlds correspond to each other. (*Ibid.*, n. 472.)

The foregoing gives a complete and workable theory or story of creation up to the point of the creation of man. Swedenborg lived from 1688 to 1772, and up to the latter year science as it is known today was comparatively undeveloped. Since that time scientists have developed many theories, some of which contain fragments of truth. Science has found that matter under proper chemical treatment can be gasified, and that gases may be solidified. Kant, Herschel, Laplace and others have worked out a nebular hypothesis based upon the theory that the solar system existed originally in the form of an unorganized incandescent substance or nebula, which by cooling, condensing, and revolving, formed about a central sun rings of matter which were subsequently consolidated into planetary bodies. They look upon this, however, as a cause rather than a spiritual effect, and they begin with a created substance instead of a creator. Their view descends to earth again after it has ascended to the first principles of matter. Swedenborg, however, recognizes a creative force and a propa-

gative force, which perpetuates the form after it has been created. His theory follows known laws of nature, and recognizes that the power of creation did not cease when the first living germ was created.

Croll in "Stellar Evolution" says: "The nebular theory starts with the assumption that all the materials composing the solar system once existed in a state of extreme tenuity and diffusion." The theory, however, does not go back of this state of diffusion, or show how such a condition came about. He contents himself by stating: "We are, therefore, not called upon to account for this primitive condition of thing." Some have accounted for the subsequent development of matter on "the impact theory." This supposes that huge masses moving through space have collided, and that evolution began with the first collision. It does not, however, account for the "activity" it assumes to have existed.

Neither Croll nor Kant or other scientist has been able to give a satisfactory explanation of the "time" and "space" features of creation; and it can be readily understood that by confining their investigations solely to matter, they are cutting out spiritual light by continually looking downward; and yet many of the scientists in the closing years of their lives have turned to God, the Creator, as the only solution for their problems.

FORSTER W. FREEMAN, JR.

(*To be concluded*)

THE LETTERS OF WILLIAM HILL. III.

Edited by Rev. Frederic R. Crownfield

THIS is the third instalment of all the known letters of William Hill, the publication of which began in our issue for last July.

XVIII[1]

PHILADELPHIA, Dec. 3, 1799.

DEAR SIR:—I hasten to acknowledge the receipt of your acceptable favor of the 1st inst., and to assure you of my great obligations for the same. With respect to the expected resolution of your committee on the proposal of Mr. Mather,[2] and the important office to which I am expected thereby to be invited, I have already written to Mr. Mather, in reply to his letter upon the same subject, alleging my incompetence, and want of official authority, to take upon me

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[1]Addressed to John Hargrove. This and following letters so addressed were published in the *New Jerusalem Magazine,* vol. xiv, pp. 296-302, 491-496, and vol. xv, pp. 18-23, 73-76. They are introduced with the following note:

"Through the kindness of Edward Hinkley, Esq., son-in-law and executor of the late Mr. Hargrove, I am authorized to transmit these interesting letters to the editor of the New Jerusalem Magazine, for publication. J. F.

"Baltimore, January, 1841."

To them the remarks printed as a foot-note to the first of the letters to Fonerden (see the NEW-CHURCH REVIEW, Oct. 1931, p. 411) also apply.

[2]Mather was at this time minister of the society in Baltimore, while Hargrove was his assistant, and also President of the Society. Friction had developed in the complicated interrelations which resulted, and the final outcome (this attempt to secure Hill having failed) was that in 1800 Mather resigned and returned to England, and Hargrove became the sole minister. See the *New-Churchman, Extra,* pp. 80, 81, 93.

so awful a task—yet, be assured, sir, the most sincere desires to render any kind of service to the New Church, which the Divine Providence may appoint, are not wanting; I feel continually anxious for her peace and prosperity, and you cannot do me a greater kindness, than in communicating to me, as you find leisure, some intelligence thereof, and the success of your efforts to establish these blessings at Baltimore. I shall be glad also to embrace the benefit to be derived from any relation of your experience, in receiving the Heavenly Doctrines which you may think proper to communicate, though I cannot promise you any satisfactory return.

I am much obliged to you for the information concerning the sale of books; it is a great consolation to hear that so many have been disposed of, though perhaps, not so many as you may have expected from the importance of the truths they contain; but the times do not as yet appear very favorable to the investigation of truth spiritual, and although sanguine hopes and expectations may be necessary to support our zeal, it is also necessary we should be prepared to bear their disappointments. As to the money received for the books, I see no occasion to trouble Mr. Mather with it; it will be most proper to make the payment to Mr. Bailey, who sent them, unless he gives some other person a commission to receive it.

With affectionate regards to my good friends at Baltimore, I remain dear sir, with every good wish, your obliged friend and humble servant.

WILLIAM HILL.

XIX[1]

PHILADELPHIA, Dec. 23, 1799.

DEAR SIR:—I cannot better communicate my thoughts to you respecting the subject of the Lord's glorification, as mentioned in the Theology, n. 109, than by referring you to two

[1]To John Hargrove.

notes upon that subject in the Boston edition[2] of the *Doctrine of the Lord*, n. 35; the substance of which, according to the best of my recollection is, that the Lord's Humanity before his complete glorification was twofold, viz.: a Divine human from the Father or Jehovah within him, and a maternal human from Mary, the latter consisting of a material corporeity, and of whatsoever of infirmity was thence derived into the first formed natural and rational principles. That the natural and rational human was formed from the Divine or Jehovah flowing into the first natural apprehensions of truths, which served as recipient vessels, and was united to the Divine human, and finally made essentially Divine and assumed a Divine corporeity, by means of temptation combats and victories, in which all of human infirmity, all that was a ground admissive of infernal influences, and all materiality was expelled, which was effected progressively from internals to externals, even to the flesh and bones. That the Divine natural which the Lord had potentially from eternity, was thus actually put on, made essentially Divine or Divine good by perfect union therewith, and divinely embodied in the very ultimate of nature, by means of the natural body assumed for that purpose, and of which by acts of glorification it took place completely from *first* to *last*. Hence the Lord rose with his whole body complete from first to last, and yet carried nothing of human infirmity or materiality with him into heaven. But I must refer you, sir, to the notes above-mentioned for a more full explanation of my ideas on this Divine subject, or you will find it more clearly and concisely opened in a note prefacing the seventh volume of the Arcana Cœlestia. I should have been very glad to have had it in my power to accommodate you with that work, but I am afraid you will not be able to procure it in this country. I began to publish it in Boston, in chapters, but was obliged to discontinue it for want of sufficient encouragement, and

[2] That is, Hill's own edition of 1795. The notes referred to are Hill's, cf. XX below. They do not appear in the English edition of 1791 of which the text of Hill's edition is a reprint.

to make way for some of the other works not quite of so interior a nature, but apparently more suitable to the state of the people. Of the Apocalypse Revealed I believe I have some copies at Boston, and I will order a part of them to be sent to you, with a small assortment of the other works for sale. The money you have received on my account and Mr. Bailey's, you may remit to me, and I will settle with Mr. Bailey and send you a receipt. And you will much oblige me, sir, by applying to Messrs. Butler and Andrews, of your place, for a settlement of the account enclosed; which is an account Mr. Butler gave me at Baltimore, of books left in his hands on sale. His partners[3] printed for me the Dialogues, the Treatise on Influx, on Divine Love and Divine Wisdom, and on Divine Providence, and he promised me that he would take care to have a constant supply of them for the use of the Baltimore society.

It would give me great pleasure to be able to say when I expect to visit Baltimore, having many dear friends there, whom I should be happy to see once more; but it is one of those events which may be regarded rather as among the possibles than probables.

I am sorry my good friends could not understand the pleas I advanced, for declining the kind proposal they intended making to me; I can only say, that I meant to be clear, explicit, and perfectly sincere, but it does not appear that it would be productive of any benefit, to enter into a particular explanation of motives and reasons. It would only involve me in the disagreeable task of exposing my own infirmities, which is seldom necessary or salutary, and often serves no other purpose than to excite the imputation of wrong motives for doing it.

On other subjects I shall be always happy to confer with you, according to my small abilities, and in the hope of mutual benefit and instruction. But I have been so long almost silent upon spiritual subjects, and seem to be so much

[3]Note in the *New Jerusalem Magazine*, l.c., p. 297: "Isaiah Thomas and Ebenezer T. Andrews, Boston."

divested of all anxiety about unity of sentiment in such particulars of truth as are non-essential to salvation, that you must not expect from me any aid in the discussion of abstruse points of doctrine. With this caution, and sincerely wishing you all prosperity in your benevolent undertakings, I remain, dear sir, with great esteem and affection,

Yours sincerely,

WILLIAM HILL.

XX[1]

PHILADELPHIA, Feb. 5, 1800.

DEAR SIR,—Looking over some of my papers, I find a very valuable communication, sent me a short time since by a friend in England, on a subject which appears to throw considerable light on the doctrine of the Lord's Humanity, as it should be understood and taught in the New Jerusalem Church. As you did me the honor to request me to confer with you on this important subject, I think I cannot render you a more acceptable service, than to send it for your perusal.

The proper object of worship in the New Church, and by which it is distinguished above all preceding churches, is the Divine Human; or *Human made Divine,* even to the *very ultimates,* or *flesh and bones,* and this ought always to be attended to in doctrine, otherwise, without being aware of it, we may fall into mere Quakerism or into an indeterminate idea of *God,* and thereby lose the advantages of the New Revelation, which is intended to open and confirm the true perception of the Lord's *Divine Natural,* by virtue whereof He is present in the natural mind. See *Arcana Cœlestia,* 1603, 1729, 2083, 2159, 5078. Theology, 109 to the end.

In the *Apocalypsis Explicata* also the true doctrine on this subject is fully expressed in the following passage:—

"It may be asked, in what consisted the Trinity which was in *God,* before the *Lord* assumed the Humanity, and made it

[1]To John Hargrove.

divine in the world? At that time God was in like manner man, and there were appertaining to Him a divine principle, a *Divine Human* principle, and a divine proceeding or a divine *esse*, divine *existere*, and divine *procedere;* for, as hath been observed, there can be no God without a *Trinity*. But the divine Human principle was not then divine to the very *ultimates,*—the ultimates are what are called FLESH AND BONES. These also were made divine by the Lord, when he was in the world; this was accessory (or superinduced), and *this is now the Divine Humanity appertaining to God.*" 1112.

In reading the *Arcana Cœlestia* this morning, I perceive that I committed an error in my note, page 98, of the Boston edition of the Doctrine of the Lord; for in n. 1911 of the Arcana, I find these words, which had before escaped my notice: "With the Lord however there were no fallacies," &c. You will be so good, therefore, if you should have any of that edition on hand, to erase the word. In the same number you will find some beautiful remarks on the value of a simplicity of faith, though not yet perfectly enlightened; such simplicity of faith, which is, for the most part, in appearances only, and the mode of dealing with it, is also described in the law respecting the man-servant and maid-servant, in Exodus xxi. 20, 21, and deserves well to be considered. How much less dangerous such faith is than the vain presumption of mere human *reason and science,* may be seen A. C. n. 128 to 130; in all cases the latter must be humbled before they can be exalted, the ground of elevation must first be laid in submission.—But why should I suffer my pen to run on upon such a subject to you, who must have a better understanding into them, because more in the habit of applying them to use. Yet I believe you will excuse me.

Having a small sum to pay at Baltimore, I gave an order upon Messrs. T. A. & B. for the balance of their account, requesting them at the same time to send the books on hand to you. I hope before this letter is called for, to be able to send you some copies of the first part of Remarks on Barruel to dispose of for me. I have continued the publication here

to meet the fourth volume of Barruel,[2] which contains the calumnies against our author, which is now on the road from New York, where it is published, so that they will be advertised together. This will be the best way of proceeding with it also at Baltimore; until Barruel's work appears, it would be premature. With great respect I remain, dear sir,

Very sincerely, yours,

WILLIAM HILL.

P. S. The remarks respecting the charge of sectarianism are not intended to convey the idea that our author was opposed to all separations from established churches or societies; but only to prove that he did not make it any part of his office to form a distinct sect around him, as the Abbe's charge seems to imply. Mr. Clowes had indeed introduced an extract from Dr. Gregory's Church History, which declares our author to be an avowed enemy to all separations; but as I considered this as nothing more than the private opinion of Dr. Gregory in favor of his own views, I have not introduced it.

XXI[1]

PHILADELPHIA, April 18, 1800.

DEAR SIR:—Your favor by Mr. Pechin, would have been acknowledged by the return of that gentleman, but his very short stay did not afford me a sufficient opportunity. In reply

[2]The Abbé Auguste Barruel, a French Jesuit, published in 1797 "Memoirs Illustrating the History of Jacobinism," containing an attack on Swedenborg and his writings. In 1799 Clowes replied in a volume of 300 pages entitled "Letters to a Member of Parliament on the Character and Writings of Baron Swedenborg." Extracts from this with a small amount of new matter were published the following year as a 37-page tract, whose full title was "Remarks on the Assertions of the Author of the 'Memoirs of Jacobinism,' respecting the character of Emanuel Swedenborg and the tendency of his writings." This tract was published both in Manchester and Philadelphia.

[1]To John Hargrove.

to your inquiries respecting the Apocalypsis Explicata, I can only say that the whole has been translated now more than twelve months, but I have no prospect of its being soon committed to the press.[2] It is indeed, a very valuable and luminous work; and I have scarce a doubt would be very serviceable to the Church, but as it is very voluminous, the expense of publishing it will be very great, and I do not at present see how it can be accomplished. The printing society at Manchester, in England, have their hands already full, and the other societies throughout the kingdom have been so uniformly addicted to involving themselves in debt and difficulty in the establishment of outward Churches, that nothing can be expected from them in the way of discharging the expenses of the press, for which the sale of no one work of our author, has hitherto been sufficient. The extract from the A. E. concerning the Decalogue, I had printed and distributed entirely at my own expense, as also the tracts which have been printed at Boston, and I should be very happy to proceed upon the Apocalypse on the same plan, even though it should exhaust my finances, if the demands of an increasing family did not impose the obligation of prudence. On these accounts this work remains *in statu quo*, and is likely so to remain, unless the means should be raised of publishing it in this country. The first part of the Remarks on Barruel you will already have received, having sent you one hundred copies by the Betsy, Capt. Tyce, as also a letter by a private hand informing you of the same, and answering the questions proposed in your former letter. The second part of the Remarks is much more important, but I dare not proceed with it, unless I find some prospect of being reimbursed the expense of printing in part, or at least unless such inquiries are made for it, as may warrant the assurance of a real use being thereby promoted.

[2]It was published in 1811 at the joint expense of the Manchester Printing Society and Messrs. James and E. Hodson. Before publication Hill's translation was revised by the Rev. John Clowes, in order that it might be uniform with Clowes' other translations which extended over most of the Theological Works.

With respect to the doctrine of miracles, on which you request my opinion, I would recommend you to consult the chapter given upon that subject, in Hindmarsh's Letters to Priestley, from which I am persuaded you will derive much more satisfaction, than any ideas of mine can possibly afford you. Concerning the miracle recorded in Joshua, I will give you an explanation from the Apocalypse Explained, and this will enable you to form your own ideas concerning the rest. The passage is thus given, "*Then spake Joshua to Jehovah, and said in the eyes of Israel, sun rest thou in Gibeon, and thou Moon in the valley of Ajalon; and the Sun rested and the Moon stood, until the nation was avenged of its enemies; is not this written in the book of the Upright? And the Sun stood in the midst of Heaven, nor hastened to go down as it were a whole day,*" Josh. x. 12, 13. The sun being said to have stood in Gibeon, and the moon in the valley of Ajalon, signified that the Church was altogether vastated as to all good and truth, for the battle then fought was against the king of Jerusalem, and the kings of the Amorites; and by the king of Jerusalem is signified the truth of the Church altogether vastated by falses, and by the kings of the Amorites is signified the good of the Church vastated by evils, therefore those kings were smitten with hail stones, by which are signified direful falses of evil; it is said that the sun and the moon stood still, viz.: before the sons of Israel, that they might see their enemies, but this is a prophetic, although it is historically related, as may appear from this consideration, that it is said *is not this written in the book of the Upright?* this being a prophetic book, from which these words were taken, wherefore from that book it is also said, *until the nation was avenged of its enemies,* and not *until the sons of Israel were avenged of their enemies,* for nation is prophetically mentioned; the same may also appear from this consideration, that this miracle, if it had taken place altogether as it is recorded, would have inverted the universal nature of the world, which is not the case with the other miracles recorded

in the Word; wherefore in order that it might be known that this was said prophetically, it is said *is not this written in the book of the Upright?* howbeit, that light was given to them from heaven, a light as of the sun in Gibeon, and a light as of the moon in the valley of Ajalon, *is not to be doubted.*"

I hope the above quotation will afford you full satisfaction, and lead to a right judgment respecting other miracles, in which similar difficulties may appear; I cannot agree with you that the ends to be accomplished by miracles, were *little* and not adequate to the means, for what end could be greater or more important, than that of preserving the *representation of a Church,* from which *the Word might be written,* which should be to all eternity a *medium of conjoining earth with heaven,* and *both with the Lord.* For this purpose a simple faith in the mere letter of scripture is sufficient, and on this account I think great caution is necessary in pressing any doctrine which interferes with the truth thereof, which ought never to be done without full intuition and explanations. There are few subjects which our author presses with greater care and earnestness, than this caution respecting apparent and genuine truth; that the former, when the spiritual state is not sufficiently prepared, or when it is persisted in from a ground of sanctity, is to be left entire, and bent as far as possible to good; that it is not by any means to be weakened, broken, extinguished, or rejected, before a full intuition is given into its genuine and spiritual meaning, as otherwise the initiament of spiritual life is extirpated, and the life itself thereby destroyed and lost. For my own part, with respect to the doctrine of miracles, it appears of very little importance to know how far they were any of them apparent or real, natural or spiritual only, if the spiritual sense is but perceived, and the spiritual benefit obtained, the end for which they were recorded or done is *completely* answered. I am persuaded also, that the end may be partially, and in some cases, as completely answered, where even the spiritual sense is not at all understood, with-

out any question about the reality or non reality of the outward miracle, and therefore, would leave every one to enjoy their own faith on such subjects. By an opposite conduct much injury may sometimes be done; it may be useful to my state, for example, to suppose that Balaam's ass did not really speak, but that Balaam heard a voice *as* from the ass, but to another person not yet acquainted with the laws of order of the spiritual world, with the importance of the spiritual sense of scripture, and the real use and end of the letter, it may be attended with danger not to believe in the fact as literally recorded. I would therefore leave his faith, so long as he preferred it, entire; the use in both cases is the same, exceeding with either only according to the state of adoration of the Divine Omnipotence and mercy. "When thou lendest to thy brother, *thou shalt not go into his house* to fetch the pledge. *Thou shall stand abroad,*" &c. Deut. xxiv.

I will desire Mr. Roby to send you a few more copies of the Apocalypse, but he has certainly priced them too low; I think they were charged to me 10s. 6d. sterl., a set unbound. I beg my respects to all friends and remain, dear sir. Very sincerely yours,

WILLIAM HILL.

XXII[1]

PHILADELPHIA, April 24, 1800.

DEAR SIR,—By your favor of the 21st inst., I am sorry to find that you had not then received either of my answers to your two former letters, nor the parcel of books sent per the sloop Betsy, Capt. Tyce, which left this port for Baltimore some time since. I hope, however, they will none of them be lost, and that your next will inform me of their safe arrival.

I regret you had no more of the Dialogues to supply the demands of Mr. F. We have none here, and I am in some doubt whether there are many left at Boston, having been

[1]To John Hargrove.

myself very profuse in distributing this work about the country. When I next write to Mr. Roby, I will desire him to forward you what he can collect of them; also the other books you request.

I believe I sent a copy of the *Earths in the Universe* with the books above mentioned, and have since found another copy, which I purpose sending per mail-stage tomorrow, with a few of the *Divine Providence, Theology,* and *Conjugial Love,* which you will please to dispose of on my account. There are two stages set off early in the morning, and if I can reach them in time, I intend lodging a small parcel in the seat of each, in order to try the security of this mode of conveyance. If I can only reach one in time, shall defer the other till next day, so you will have the goodness to inquire accordingly.

In publishing the first part of Remarks on Barruel separately, I had a view to set the public right in their ideas respecting the character of our author, as scarce any one that has only heard of him, thinks any otherwise of him than as an insane visionary. The Methodists, I well know, entertained the same opinion from the misrepresentations of Mr. Wesley,[2] and this, more than any thing that he or any one else has said against the doctrines, is, I am persuaded, the grand obstacle to their reception. I was obliged, also, to consider the state of my resources as so little return can be expected; but though it should be ever so little, if any spirit of inquiry is at all manifested, the objections to the doctrines will, I trust, be fully answered. If you wish rather to publish something more in point to Mr. Wesley's misrepresentations of them, I will lend you any assistance in my power in forwarding the circulation thereof.

I have consulted the original for the passage you refer to in the Divine Providence, and find the author's own expression very similar; it once struck me as not perfectly accurate, but I passed it over as a matter of little consequence.

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[2]See Tafel, Documents Concerning Swedenborg, vol. ii, pp. 564-571, 581-612, for the account of Wesley's charges and their genesis.

Respecting any inquiries you may think proper to honor me with upon difficult passages or doctrines, it rather belongs to me to pray for excuse for my insufficiency to answer them, or the unsatisfactory manner in which I may appear to meet them. I can only assure you, that I most cordially wish to render you every possible service, and to promote, by every possible means, the knowledge and love of heavenly truth and goodness. With this assurance I remain, dear sir, very sincerely, yours,

William Hill.

Perhaps Mr. F. would take a number of the *Heavenly Doctrines* to distribute, instead of the Dialogues; of these I have abundance.

XXIII[1]

Philadelphia, May 23, 1800.

Dear Sir: Your favor of the 10th inst. was duly handed to me by Mr. P. I have paid the note of twenty dollars to Messrs. Bailey and taken their receipt. In your next, I shall be glad to be informed whether this and the former payment, made through my hands, are on account of the first parcel of books only, which were sent by Mr. Bailey. I make this inquiry, lest our accounts should be confounded together.

I am much obliged by your invitation to the consultation you have called at Baltimore on Trinity Sunday;[2] but do not think it will be possible for me to attend. Indeed my circumstances will not admit of my taking any journey but such as is of necessity, and I do not perceive that I could be of any possible use to you on this occasion; unless it was to propose some plan to be adopted for the purpose of printing, and circulating abroad, such parts of the writings as are greatly wanted in this country, and are not now to be procured either here or in England. This, in my

[1]To John Hargrove.

[2]Doubtless in regard to Mather's resignation.

humble opinion, is the most necessary to be done of any thing else, next to the implantation of the doctrines *in the life* with those who have already received them. And for this my individual presence could be of but little consequence, where there are so many persons already much better convinced of the necessity of making this use as extensive as possible, and more able to act agreeably to such conviction.

Your wishes that I could make it convenient to fix my residence with you entirely, I beg leave to acknowledge again with grateful affection; but to me it appears it would be quite out of order, even supposing I were qualified to render you the assistance you desire. If Mr. Mather's state of health should not admit him to bear a part in your labors, by his continuance with you, I think there can be no doubt of your being yourself adequate, under the Lord's aid and direction, to meet all the *necessary requirements* of the society which has called you to the office of their minister; and should it be otherwise, it would perhaps be an inducement to Mr. Fonenden[3] to lend you his assistance, especially if your success and the good order of the society should have convinced him of the utility of your proceedings. But whilst the society is not too numerous for the superintendence of one minister, it appears to me, that he acts wisely in remaining with his present connections, especially while it is represented to him that he may be more useful in so doing, and he is not required to contradict in his preaching or life any principles of genuine truth and order. The end of the holy dispensation we have received, is not to create a party called by the Lord's name, but to write His name on our foreheads and to purify our hearts; and from all that I have seen and known of our friend Fonerden, I cannot doubt of his uprightness and simplicity of intention to promote this end, by whatever means it may appear most likely to be accomplished.

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[3]This is the reading of the printed text here followed. It is obviously a misprint or a careless misreading of the MSS. for "Fonerden." The name appears correctly below.

In any case, a difference of sentiment[4] in matters of an external nature, is surely too little to weigh against the principle of brotherly love and charity, in minds sublimed by the doctrine of the Divine Humanity. A celebrated writer has very justly observed, that in all church divisions "there is more or less of the self-willing, self-seeking, and self-partial man"; and these are grand obstacles in all of them to their becoming a part of the heavenly Jerusalem. This is sufficiently evident, but how can we expect them to be removed, unless we ourselves set a better example? From much experience I am convinced, that in the present dispensation it is a very awful thing to persuade others to act out of their own state and order. It produces the worst kind of confusion, and frequently leads to profanation; at least by endeavoring to force another's conduct, in opposition to his own judgment, by making it necessary to the principles he has admitted, we may endanger the principles themselves. It is safer, therefore, to leave them to act in their own ground, especially if it is claimed as tenable on the score of charity; for hereby they will be preserved in freedom, and their usefulness promoted. Supposing our friend to be wrong, I would on this account rather endeavor to excuse him, at least to save his conscience, till the supposed wrong can be remedied consistently with the exercise of his own liberty and reason. Such appears to be the nature of the Lord's dealings with all our infirmities, "He breaks not the bruised reed, nor quenches the smoking flax," but waits until He can "bring forth judgment unto victory."

I must now refer to other parts of your letter. You still ask me concerning the Lord's glorification, how the body that *was material* could be *made divine?* I cannot give any more satisfactory reply than by saying what I said before, and what the writings continually say, that it was effected by *putting off* the material, and *putting on* the Divine. To me this appears very plain and simple, and to have nothing to do with transmutation and commixion, &c. By what

[4]Fonerden never equalled Hargrove in zeal, and Hargrove apparently accused him of lukewarmness.

process the final or ultimate act of glorification was accomplished, whereby the very body that hung upon the cross became no longer a material body, but divine even to the very ultimates, invisible and untangible to mortal sight and feeling, I cannot pretend to know, and perhaps it is not known to any angel; that it can never be fully comprehended by them is certain. We may think of it as of the decomposition which takes place continually in our own bodies, substituting the idea of what is divine in the place of the addit of new materials; or in various other ways, which may all partake of truth, or be all remote from it. The highest conception we can form, may, after all, be less than nothing and vanity. For my own part, as the subject is not revealed, I feel rather disposed to stand in silence and adore, lest by putting forth my hand I should profane the holy ark, with the impure touch of human propriety.

On the subject of miracles I should be glad to have it in my power to give you more satisfaction, but I do not find any clue furnished in the writings whereby to draw the line of distinction between the apparent and the real; nor does it appear to me at all necessary to establish the truth of the new dispensation. With respect to the old church resorting to miracles for confirmation of the system, I think they may be better convinced of their error another way, viz., by putting them upon proving their tenets from the discourses of our *Lord,* whose miracles are all acknowledged to be real.

I hope to be able to send you per return of Mr. Pechin, a copy of *Hindmarsh's Letters to Priestley,* wherein you will find everything that is necessary said upon the subject; also the *Hieroglyphic Key,* and *Doctrine of Life:* the prices you will find in the catalogue as before. I have ordered the *Dialogues* to be forwarded from Boston, and have sent to England for some more of the *Apocalypse,* and a few of the *Arcana Cœlestia;* but the latter I scarcely expect can be had, and they do not intend printing any new edition till the whole work is out. It would be a great service to the Church in this country, if this work could be proceeded with.

Twenty subscribers only, at ten dollars each, would I dare say be sufficient to proceed with it by chapters, in like manner as the first three that have been published; and I should be glad to set down my name as one of the number.

I do not know that Swedenborg wrote any treatise on the subject of prayer, but I am happy to have it in my power to furnish you with a collection of extracts relating to the Lord's prayer, which I shall also send by Mr. Pechin.

I believe I have now replied to all the contents of your last favor, as far as I am able, except what relates to your own sufferings and trials.[5] In these things I can sympathize with you from a plentiful experience, having been formerly brought into very similar states, but sometimes from self-deception and mistake, which however have been so overruled by Divine Mercy, as finally to terminate advantageously. Yet it may be safest to admit, that this remains to be proved. The appearance sometimes has been, that having left parents, brethren, houses and lands for the Lord's sake, I have received an hundred fold; but as the preceding states have proved to require much purgation, so the inference may prove to admit of considerable deduction. All we have to do is to be faithful in every state to the death of all self-regard, and we shall assuredly in the end receive the crown of life, and find every suffering reflect additional lustre on the jewels that adorn it.

Sincerely wishing you this consolation and supreme felicity, and that you may be led in all things to coöperate with the Divine Will and Wisdom, and increase and multiply continually in the good and truth of genuine usefulness,

I remain, dear sir, very affectionately yours,

WILLIAM HILL.

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[5]His opportunity to teach in a Methodist school had of course been lost, and he was finding it difficult to support his wife and eight children. He tried a private school and tutoring, but his new religious beliefs probably made it difficult for him to get pupils. To add to his trials, his wife died of yellow fever about five months after this letter, on October 2nd.

(*To be continued*)

EDITORIAL DEPARTMENT

THE FACT AND THE LAW OF CORRESPONDENCES.

The relation of correspondence holds between objects in all fields of knowledge. No relation is more constant or more important. It is fundamental in all the sciences. In mathematics, for example, the center of a given circle corresponds to its circumference, and the circumference corresponds to the center. Numberless other cases in mathematics could be cited. In the physical sciences, a certain reading of the thermometer corresponds to a certain degree of temperature. The formulas of mathematics, physics, and chemistry correspond to facts of experience or to operations of nature. For example, *rt*, the rate multiplied by the time, corresponds to the distance traversed; and so on indefinitely. In biology there is a correspondence between organ and stimulus: the eye corresponds to rays of light, ether waves; the eye, again, or more precisely the retina, corresponds to the brain center, and the brain center to the conscious state, the color sensation. In the field of epistemology, there are correspondences of still more importance: word corresponds to object on the one hand to idea on the other; idea also corresponds to object. The word "house" corresponds to the object house which we see or think about. The object house also corresponds to the idea we have of it. The relation of correspondence, the fact of correspondence, in these cases is fundamental in language and in our thinking. The whole body of language is built on the correspondence of word to object on the one hand and to idea on the other; and the whole work of thinking is putting things in the relation of correspondence. For clear and exact thinking, it is necessary to recognize that the correspondence is always a mutual relation; but sometimes it is a one-to-one relation, sometimes a one-to-many, and sometimes a many-to-one. In all cases of pairs, the relation is one-to-one. Partners in the dance corre-

spond each to the other in this one-to-one relation; John corresponds to Mary and to Mary alone, while Mary corresponds to John and to John alone. In monogamy, husband corresponds to wife and wife to husband in this relation. But the parent-child relation is different; the child can have only one father or mother, but the parent can have several children. The relation of parent to children is a one-to-many relation, but that of children to parent is many-to-one. The logic of relations is one of the important developments of modern logic, and it employs correspondence as its fundamental principle.

In his scientific works Swedenborg called attention to the importance of correspondence as a principle of method in the study of nature, and especially in the study of the relation between soul and body. In the "Spiritual Diary" and subsequent religious and philosophical works, he extends the relation to the correspondence of the natural to the spiritual world in general. The fully developed doctrine is, that there is a correspondence between the Divine, the spiritual, and the natural. There has always been a vague idea of the correspondence of these three realms; but Swedenborg made it definite, and carried it into details.

From the point of view of definiteness and detail, Swedenborg put forth many new propositions of fundamental importance; but perhaps the two most astounding are, (1) that there is a real objective spiritual world, and (2) that the Lord's Word has a continuous and exact spiritual sense from Genesis to Revelation. It has been known, of course, in a vague or mythical sort of way, from time immemorial, that there is a spiritual world. Socrates, indeed, whether or not he was a mouthpiece of Plato, did have an enduring conviction and a definite idea that there is a spiritual world, and that men live there after the death of the body; but in Swedenborg, we have a matter of fact and detailed description of that world, such that without a firm grasp of the principles of its constitution we are often staggered at the difficulty of understanding it. The doctrine of correspondences is an exposition of one of these principles.

There are numerous references to particular cases of corre-

spondence in the "Arcana Cœlestia" and in the books which are derived from it. Part V of the "Divine Love and Wisdom" is devoted especially to the correspondence of the will and the understanding to the heart and the lungs. The chapter-ends of the "Arcana Cœlestia", from chapter twenty-three to chapter forty-three, give a systematic account of the correspondence of the organs and functions of the body with the organs, functions, and societies of the spiritual world. It is the most continuous and the most complete discussion of the nature and range of correspondence anywhere to be found in the whole body of Swedenborg's writings.

The scientific value of the relation of correspondence is great and far reaching; but it has a supreme practical and religious importance for clear spiritual thinking and rational conduct. We all recognize, and appreciate more or less, that there is, or should be, a correspondence between the principles we adopt or profess and the actions we perform. If, for example, Tom Jones professes the principle of love of the neighbor, and cheats the next man he strikes a bargain with, we pass judgment on him as inconsistent and as incurring moral condemnation. The moral condemnation of lying is based upon the requirement that one's statements must correspond with the facts; and so on throughout the field of morals. The correspondence in these cases is established by the original fact, that a general principle refers to all the particulars that are contained under it, and is expressed in those particulars. The correspondence between feeling and thought, thought and volition, volition and act, is established by the fact of expression; feeling is expressed in the thought, etc. But the relation of correspondence has to be discovered as well as established. One of the puzzles of thought and of moral life is to determine what particular, or fact, corresponds to a given principle, and what principle corresponds to a given fact. The difficulty of passing from fact to principle, and from principle to fact is proverbial, and is illustrated by asking for an example when a general principle is stated. These situations are constantly recurring in daily life, and they all involve establishing the relation of correspondence.

These cases of correspondence lead to a wider and still more important field,—the correspondence between the natural world as a whole and the spiritual world. Here again, in following Swedenborg's doctrine of correspondence, we pass from vague and general ideas to clear thinking and definite statements. This may be illustrated by comparing the figurative and symbolic use of language with the language of correspondence. The language of symbolism is very common, and is especially helpful in all religious discourse. The charm and power of many of our best and most beautiful hymns are due to a poetic use of figure and symbol; but this language leaves the meaning too vague. We all feel the force of the expression "the everlasting arms"; but when we speak of the all-sufficient power of the Lord's ever present love and wisdom to save and direct us in all our ways and in all our states, we speak no longer in parable, but show plainly and directly of the Father.

The word "symbolism" is not properly used to characterize Swedenborg's doctrine of correspondences; the word is too vague to be used as a substitute for the word "correspondence" in Swedenborg's sense. It is true, as we have seen, that the word "correspondence" is very widely used both in literature and in science; but Swedenborg's use of it is distinctive. He uses it characteristically in three distinct senses, one being that of representation. For example, the expression of the face represents, corresponds to, the affection which is expressed in the face. We have the same relation of correspondence in the case of the mein, manner, behavior, and conduct of a person. In general, the relation here is that of correspondence between the states of the mind and their expression in the body. The same relation holds between the ideas and desires of the mind and all manufactured objects, from statues to railroads and airplanes. In all these cases the state of mind is expressed and represented in the object, and the fact of the expression and representation establishes the correspondence. But there are vast numbers of other cases where the relation is not so clear and definite. Our general principle that the natural world corresponds to the spiritual implies that this relation holds of all the objects of nature—the sun, moon, and stars, the earth,

rocks, plants, and animals. We may say, and see, that a lamb corresponds to innocence, because its character and behavior express the natural quality. Again, we may say, and see, that a plant corresponds to a plan of the mind, in growth and development; so in general we may say that plants correspond to thoughts. But when we go further and say that rocks correspond to facts or settled principles, the relation is not so clear, and seems very remote. However, rocks do correspond to facts in being solid, stable, and basic ("upon this rock I will build my church", Mt. xvi, 18), just as established principles are; in this sense, then, rocks do correspond to truths of fact. But observe that this class of natural objects differs from the former class in that the objects of the latter are obviously the effects which correspond to mental states; the statue, for example, is the effect which corresponds to the artist's idea and desire.

We have here a second meaning of correspondence, namely, the cause-effect relation. This leads us to far-reaching considerations and problems. With Swedenborg this is perhaps the fundamental meaning, and with him it seems to hold of all cases. When we undertake to maintain that the cause-effect relation holds between the affection of innocence and the lamb, or between plant and plan, or between rock and truth of fact, the relation becomes more and more obscure. In these cases, we must turn for further light to Swedenborg's doctrine of creation, according to which the whole natural world is the effect of the spiritual world as the cause, and consequently there is this relation of correspondence between all natural objects and the activities of the spiritual world; and the fact of this cause-effect relation is the basis of the doctrine of correspondence throughout.

The most important and most fundamental of all the cases of correspondence between natural things and spiritual is that of the sun. According to the doctrine, the sun corresponds to love,—in the highest sense to Divine Love, in the perverted sense to self-love. In the early numbers of "Divine Love and Wisdom," Swedenborg draws a comparison between the action of the heat of the sun in producing vegetation, and the action

of love in producing states of the mind. In this case we seem to have merely a parallelism of function, and this fact of parallelism establishes the correspondence. But the doctrine is, further, that the natural sun corresponds to the spiritual sun, which is the proximate sphere proceeding from the Divine Love and Wisdom. We have seen that in the case of many natural objects, namely, manufactured objects, it is the cause-effect relation that establishes the correspondence, and that when the natural object corresponds to a spiritual object, the relation is that of effect and cause. Applying this to the correspondence of the natural sun to the spiritual, we have the natural sun as the effect of the spiritual sun as the cause. This conclusion is enforced by the consideration that the heat and light of the sun are modes of motion. But motion is not strictly speaking a property of bodies, and therefore it must have a spiritual origin. And so the sun itself and all natural bodies have a spiritual origin. This conclusion is more deeply confirmed by metaphysical analysis, which shows that our common ideas of bodies must be transformed to make them consistent. This transformation leads to the position that bodies are forms of experience (the thesis defended by Idealism); or, more exactly, forms of love, in agreement with Swedenborg's teaching that the things of the natural world are so full of love and wisdom that they may be said to be love and wisdom,—love and wisdom in their outmost form, of course.

But we may approach this position from the point of view of our ordinary scientific acquaintance with bodies. The bodies of plants and animals are more or less highly organized structures; as such they exhibit plans of structure, and a plan is the product of thought. In this sense, plans not only correspond to plants, but plans in thought and as thoughts produce plants. The bodies of rocks are also structures—less highly organized structures; but as structures they embody plans, and are the products of thought. Rocks have a history, too, and this history takes us back to the heat of the sun; so that rocks are in the final analysis products of motion, which means, as we have seen, that they have a spiritual origin, that they are effects of spiritual causes. Along all these lines of approach we reach

the conclusion that the objects of nature, one and all, as effects, correspond to spiritual causes; and so it seems reasonable to affirm the doctrine that the natural world as effect corresponds to the spiritual world as cause.

The other proposition that the Lord's Word has a continuous and exact spiritual sense from Genesis to Revelation rests upon the fact and the law of correspondence. The fact of correspondence is a matter of observation. The law of correspondence has been demonstrated above by pursuing the significance of the facts. The law was formulated in the conclusion that all the objects of the natural world correspond to objects in the spiritual world in the relation of effect and cause. Swedenborg in his study of the Bible observed this law as the law of its construction, and applied it in his interpretation. This, again, is a matter of observation and demonstration. Using the word "Bible" for convenience as designating the books of the Scriptures which have a spiritual sense according to Swedenborg's test, we observe first of all that the Bible, like other forms of literature, makes frequent use of figure and symbol. This was the habit in Bible times. The Lord, as He Himself said, spoke in parables. It would be possible, as many have attempted, to systematize this usage to a certain extent. But without the law of correspondence, such attempts are more or less guess work. The most notable attempts of this kind were those of Philo and Origen. A close examination of their work shows that it was for the most part arbitrary; in the case of Philo it was little more than substituting philosophical abstractions for the letter of the Bible. The abuses of the allegorical method led to its being discredited. Swedenborg's method of interpretation differs from the traditional methods in that he applies the law of correspondence. He approached the Bible with a wide knowledge of the science of correspondences; and, as he testifies, he was illuminated by the Lord to see the correspondential meaning of the letter. In both these respects he was peculiarly privileged. In "Arcana Cœlestia" and in the two books on the Apocalypse, "Apocalypse Explained" and "Apocalypse Revealed," he gives the spiritual meaning chapter by chapter, verse by verse, and sentence by

sentence, and even word by word. His work is unique in the history of religion.

Modern scholars have done an immense amount of work in Bible history and literature; but they have done it from the natural history point of view and in the natural history spirit. In this spirit they have indulged very freely, and often recklessly, the historical imagination. As a consequence their work is largely personal, and shows inevitably the diversities and conflicts of personal views. The experiences of Bible readers throughout are enough to show its supernatural and spiritual character; and consequently the attempt to treat it as mere natural history and literature must not only end in failure, but must do devastating violence to its true character as the book of spiritual life. The natural history method with its aim assumes that the language of the Bible contains nothing more than the thought which the writers themselves put into it. This assumption at the start does away with the supernatural character of the Bible, and reduces it to the level of ordinary or extraordinary natural history and literature. If it were true that the Bible contained only the thought of the writers, the Bible would in the course of time pass out of common use, as is now the case to a very large extent under the pressure of naturalistic interests and theories.

The only real and permanent antidote to this poison is the fact that the Bible has a spiritual meaning distinct from and above the letter. This is an astounding assertion; but it can be justified by history and by the demonstrable character of the Bible. In this view the Bible may be shown to be the Lord's Word in a distinct and definite sense; that it is the Lord's Word not by the inspiration of the writers, but by the inspiration of the words, the language. This implies that the writers did not know the spiritual meaning of what they were writing. It is curious and significant that the champions of the natural history method labor to show that the Prophets give us the highest point of Bible inspiration and revelation; and to justify their assumption they read into the character and language of the Prophets things they never dreamed of.

The principle of Bible construction implies that on the basis

of the fact and law of correspondence the Lord could inspire and guide men in their full freedom to write in their familiar language and with the common knowledge of the day, and by correspondence make this language the vehicle of His own spiritual and Divine thought. So that the Bible is indeed for the most part history and prophecy, but history and prophecy which has a continuous and definite spiritual meaning. This spiritual meaning is, as Swedenborg shows, a spiritual history of man's regeneration and of the Lord's glorification. Any one may become convinced of this by reading what Swedenborg wrote, and by reading the Bible in the light of what he wrote. The fact that the Bible has a spiritual meaning can be demonstrated at any length by applying the law of correspondence. Take for example the word "sun". According to the law, the sun corresponds to love good or bad, and it is used with this correspondence throughout the Bible. If any one will look up all the passages in which the word "sun" occurs, and interpret it as corresponding to love, it will throw a new and clear light on all these passages. In the same way take other important words, as "moon", "stars", "earth", the names of rocks, plants, animals, and so on. The result will be convincing to any affirmative reader.

LEWIS F. HITE.

"DEFEATISM" AND DEFEAT.

There are forms of comity between periodicals of the Church which many of us would probably like to see practised more extensively.

It is true that the *Messenger* is furnished to the ministers of the British Conference, and the *New-Church Herald* to our ministers here. This exchange is a very substantial help, indeed, to mutual understanding and to mutual encouragement. Occasionally one periodical also reprints an article from the other, carrying it to the laity, as the current *Messenger* prints from the *Herald* Mr. Hall's sympathetic sketch of what that unusually useful New-Churchman, Mr. David Wynter, has meant to our Church.

But oftener than articles would naturally be reproduced from one paper in another, we could maintain a reference by one periodical to significant discussion in another. We should like at this moment to call the attention of readers of the REVIEW to an article in the *New-Church Herald* by the editor of that paper, Mr. Hall. It is his "editorial observations" in the issue of November 21, 1931. The observations fall upon the situation in our churches—in the first instance, of course, on the situation in the churches of the British Conference, but any reader would admit that Mr. Hall's description of the situation there fits our situation here. The article seems to us significant for many reasons, among others because it has to do with a real problem, also because it comes from an optimistic and able worker, and finally because it is frank.

We notice from responses to that article which appear in the current *Herald* (of December 19, 1931) that discussion of the situation in our churches is welcomed by our members, and indeed that some of them have thought it long overdue, and something that they would await in vain.

Professing, as he needed not to do, his attachment to the Church which he has served for "upwards of forty years", the Editor of the *Herald* feels "compelled to draw attention to some disturbing facts respecting the organisation which is central in our affections". While "the Cause which our organisation exists to promote is prospering in numerous recognisable and unrecognised ways", "the thought constantly recurs", do our contributions to it today begin to be a discharge of our responsibilities?

"Throughout our organisation there is evidence of much indifference." Mr. Hall speaks of the few who carry the burdens in any one of our societies, of the meagreness and elderliness of congregations, and of the disaffection of the younger generations. Visitors appear now and then; "few stay with us". "In fact, the present outlook is dreary enough". "Numerically we are losing", and zeal is gone "in an organisation which ought to be conspicuous for apostolic fervour."

Mr. Hall meets the likely response, "Such things have been said before", by referring to societies which have dissolved in

the course of his own connection with Conference; other societies, strong thirty years ago, feeble now; and still others held in life by endowments. He finds no consolation in the fact that all churches are more or less under the weather at the present time. If we have the different Cause to labor for which we think we have, the waning of other causes should clear the ground for an advance on our part. He canvasses possible reasons for our decline—the obscuring of the Cause itself with the organisations standing for it, a sectarian appearance to our movement, uninteresting repetition of elementary doctrinal views, over-emphasis on the creedal. The Editor has a light tread, but he speaks frankly. "When an impasse in civilization is reached", he goes on to say, "we should listen for the Divine voice; so if church organisations lose strength and influence, may not the loss be the Lord's way of telling those who remain zealous that the old ways are not now sufficient, and that a new way must be found?"

None of this survey of a situation which obtains on both sides of the water, Mr. Hall feels, should be taken as painting the picture too black. "The position is not hopeless; it is simply a challenge, and if we view it rightly we shall discover in it a great opportunity." "There is a very real and deeply challenging crisis in the church and we must show our mettle."

Mr. Hall hoped that his "editorial observations" would arouse serious and constructive discussion, and as we said, letters of response in a later *Herald* indicate that there are many who want to discuss the situation in our churches frankly and who desire to bring their zeal and thought and help to the Church's service.

We trust that the present editorial may do a modest service in extending the challenge of Mr. Hall's observations, and in winning for the Church some helpful and self-disregardful thought. We sincerely hope that our English Editor's remarks will not be dismissed with the stigma "defeatism".

There is one thing far worse than "defeatism". That is defeat. "Defeatism" is only talk. Defeat is a hard fact. The understanding of the Word of God which is to spread in the Christian mind with the Lord's Second Coming is pictured in

Scripture as a Rider on a white horse, triumphant precisely in the clashing issues of a refashioning spiritual life among men. And indeed, as Mr. Hall has said, the essential cause of the New Church has won much ground. And the organisations of the Church have made their contributions to the progress. But now for years they have themselves been growing weaker. We cannot but ask ourselves, why? Are they defeating themselves by anything they do? This would be far more serious than that some of their members are talking "defeatism", if any indeed are. We shall have to be modest and frank, however, if we are to do so much as raise Mr. Hall's question seriously, or to answer it. We have first of all to admit the decline in numbers, a decline which has been unarrested for fifty years. We have to admit a worse decline, not so long sustained, in the calibre of our workers. We shall have to admit the loss of impact on attention, the falling off in influence on the thought around us. General conditions in the world, especially in the world of church interests, have to be counted among the causes of any church's loss of ground. Every one will admit that there are difficult and hostile conditions which any church has to meet, and some of these doubtless militate peculiarly against the New Church. But even so, are there not also ways which we pursue, procedure we employ, mental habits which we show, emphases which we make, inappreciation of the real cause which we are guilty of, which are causes, too, of our loss of ground? Why is it so difficult for an organisation which keeps asking people to examine themselves, to engage in a collective self-examination?

When the writer first had adult contact with our workers, he found the most influential of them eloquently portraying the catholicity of the New Church. Is there anything narrow about the teachings of the Theological works? Would narrowness then defeat a presentation of them? Again, do those teachings emphasize life supremely or doctrine? Would an emphasis quite unrelieved on doctrine, and on doctrinal distinctiveness, missions not for the kingdom of God but for the dissemination of doctrines, help defeat us? The teachings of the New Church lay all knowledge under contribution, if they

are to be well grasped and well presented and put in circulation. Would a presentation of them as an isolated thought defeat the real cause then? Those teachings are truths of the spiritual life: would a presentation of them as tenets of a church body stultify them? Are men, so trained that they only array knowledge, especially science, against the teachings, only going out to defeat themselves? These queries the present writer urges in the spirit in which Mr. Hall wrote his observations—or in such measure of that spirit as he can muster. We need to be far more fearful of defeating ourselves or rather our efforts for the most stirring cause in the world, than of "defeatism". The latter talk is readily removed by capable and telling work. But defeat is a growing circumstance, and may be all too easily invited by indifference. We shall have to study our situation, we shall have to ask painful questions, we shall have to be ready to alter methods, even the spirit of our procedure, our outlook on the world, the direction of the zeal of our organisations.

This seems hardly New Year's talk. Yet it is. The coming year will be the old experiences accentuated unless we set ourselves to the task of assembling the powers, educational and spiritual, for bettering our efforts.

WM. F. WUNSCH.

READING IN THE THEOLOGICAL WORKS.

Announcement was made in the October REVIEW and elsewhere of a prize competition conducted by the Convention's Lecture and Publicity Bureau. The competition is for the best set of fifty brief quotations from Swedenborg's Theological Works. These are wanted for use in newspaper notices, advertising, etc. The hope is that the search for quotations by perhaps hundreds of contestants will stimulate the reading of the Theological Works. That these Works are not read as once they were, goes without saying. We hope that by the time the contest is closed, on March 31, 1932, many young men and women especially will have made a fair acquaintance with those Works.

The progress of this contest, and the fact that we are entering on what has become an annual reading period in Christian Churches, prompt us to suggest some ways of reading which will make the experience, we think, more rewarding than it often is.

In the first place, do we give ourselves the advantage of one of our more recent translations of the Theological Works? All the volumes were once pretty heavy books on heavy paper, and black in looks. More recent publications are more attractive in appearance, lighter to handle, and with more readable translations of Swedenborg's Latin. It is hardly any outlay to possess oneself of a pocket edition, for example, of the "Doctrine of Life"; little expense to buy "Heaven and Hell" in the Everyman's Library Edition; and even the cost of the initial volume of the "Arcana" in the Standard Edition is low for a volume of its size and quality. The translations are as readable as they have yet been made. Why not substitute a more recent volume for the old, heavy and forbidding-looking volumes if it is these which are still on our shelves?

Perhaps most readers of the Theological Works just start in and read. They do not stop for outlines of the thought of the book—where are they to gather such an outline? Our second suggestion is upon this head. We are not proposing only one manner of reading, of course, to be employed to the exclusion of others. We shall want to read a book, as usually is done, right through and in detail. But may we not stop to take in the point which a chapter as a whole is to make? Is there a way of getting into mind at the outset an outline of the thought of even a whole book? Count on it that there will be a well-arranged outline of thought underlying Swedenborg's composition of a chapter or book. Whether he sets an outline down or not, he has one in mind and is pursuing it. It helps very much, and makes the reading far more interesting, to know what the outline is, and to pursue it with him. How many readers think to utilize tables of contents for this purpose?

Suppose we turn to the Table of Contents at the front of the book, "Heaven and Hell." Let the eye run down over the

topics, which are the chapter headings. Are there closer connections among some chapters than among others? Are there larger topics starting up under the eye, topics under which the headings of a number of chapters could be gathered as subdivisions? Dropping the glance over the first entries in the Table of Contents, it occurs to us that in chapter after chapter Swedenborg is discussing first of all, and naturally first of all, the organization of heaven. What makes heaven? What two great types are there of heavenly life? What distinctions in the types? The same human experience is distributed over individual, a group or society of individuals, a heaven and a type of heavens. And that identical experience, we are told finally, is a reproduction of life in God Himself. The first eleven chapters of "Heaven and Hell" can be swept together under this single heading: The Organization of the Heavenly World.

Skipping chapters xii and xiii for the moment, we come to a chapter about a sun in heaven, another about heat and light there, and as these and the following chapter-headings come under the eye, it becomes apparent that we have begun on another topic: Features of the External or Objective Heavenly World, or Phenomena there. This general topic persists through chapter xxii.

Again we skip a heading not so easy to place, and we begin on governments in heaven, worship there, speech, writing, etc. Here are chapters which are telling us about features of heavenly society—it has its civic world, its ecclesiastical world, it is an articulate society, etc. A much later chapter or two could be lifted up into the group with these—marriage is to be found in that society, and there are endless occupations to pursue. In like manner the chapters on the power of the angels, their peace, their innocence, and so on, can be grouped under another general topic—the qualities of the heavenly life. Then there are chapters on classes in the population of heaven—rich and poor there, wise and simple, and so on. Group a certain five chapters together, namely xii, xiii, xxviii, xxxiii and xxxiv, and we find new meanings in them due to the new associations. These

chapters have all to do with one topic—the interrelations of the other world and this world.

The reader will be aware at once how by this little exercise on the Table of Contents the large points in the discussion of "Heaven and Hell" are thrown into prominence. The thought of the book is outlined beforehand, and the outline helps to keep one from sinking into unrelated detail.

May we suggest one more aid to rewarding reading? This is a measure of inquisitiveness in the reader. He has already shown some inquisitiveness in using the Table of Contents of "Heaven and Hell" as suggested just above. But a good reader will constantly be asking questions of his text.

Some of these questions can still be pretty sweeping inquiries. They need to be so. The Theological Works are highly composite. The contents are not all of the same kind; there is a considerable variety in the bodies of material in them. One method of demonstration may characterize one body of material, a very different method another body of material. One body of material will rest on one manner of sanction, another on another. The contents of "Heaven and Hell," to continue with that book, are not primarily theology. As its sub-title says, the book is a report on things heard and seen by Swedenborg in the other world. It is an amazingly privileged reporter's description of what he observed. There is some theology, but it is incidental; there is some Scripture interpretation, but it is very occasional. Swedenborg's theological teaching and his Scripture exposition are to be sought in other works. Those bodies of material rest, in different ways, on Scripture. The report on the other world, its laws and phenomena, rests on the possibility of such an experience as Swedenborg's, on the reality of it with him, and on his reliability as an observer. For many reasons, only some of which we have indicated, it is well for a reader to ask himself where he is in the total contents of the Theological Works—in theology, in Scripture interpretation, in the implicit psychology of those Works, in the philosophic scaffolding of the message, in other-world-report, in incidental reci-

tation of church history—where? The reading will mean so much more, and endless confusions are at once avoided.

Then there are much more specific questions to put to a text. Just what is the teaching on a point? Where else is the same topic considered? What is said there? This inquiry is especially needful, because Swedenborg often delivers himself a little at a time only. He also puts himself very variously. There is no space in the world of the spirit, he says. But he devotes a chapter to space in heaven. Sometimes he leaves things to implication. He broaches to us the idea of neighbors other and larger than our next fellow-citizen. He points out to us the obligations we owe these larger neighbors. If we are reading alertly, the question starts up—how of obligations between larger neighbors? Are they not in duty bound to regard each other as neighbors? Does Swedenborg take this matter up? Or does he leave his teaching with implications only on this head? Must we not bring out his implications? These are natural questions, and good questions, and questions which induce a growing mind as distinguished from an accepting mind in the reader, and may do so in the Church.

Suggestions for reading in the Theological Works are many, but we offer these three for trial. Why should we not give ourselves the advantage of a light book in the hand, with a readable translation? We can read for large points, seeking to grasp and follow a main thread of thought. We can use a measure of inquisitiveness, prodding the text for its meaning, a habit which helps very much, indeed. Perhaps if the former reading habit in the Church is not revived, a different but still useful one may be contracted.

Wm. F. Wunsch.

BIBLICAL AND DOCTRINAL STUDIES

PSALMS OUTSIDE THE PSALTER IN THE BIBLE.

By the word "Psalm" we ordinarily refer to one of the one hundred and fifty compositions which make up the Psalter. There is, however, no reason for limiting the term strictly to the Psalter. Careful examination of the Scriptures will reveal a considerable number of compositions which deserve to be classed as Psalms.

In making a search for other Psalms one must first decide what standards a portion of Scripture must satisfy before it can be called a Psalm. The best way to draw up these standards is to study the Psalter, noting the common characteristics of the various Psalms, observing the technical forms which are followed in constructing the Psalm, and trying to discover when possible for what purpose the Psalm was written.

Perhaps the most pronounced characteristic of a Psalm, or of any other piece of Hebrew poetry, is parallelism, or the correspondence of one verse or line with another. For example, see Psalm 15, verse one: "Lord, who shall abide in thy tabernacle? who shall dwell in thy holy hill?" The kind of parallelism here represented is called synonymous because of the similarity in thought. There are two other major varieties of parallelism, the synthetic, as in Psalm 14, verse 2: "Yahweh looked forth from heaven upon the sons of mankind, to see whether there was any acting intelligently in seeking after God" and the antithetic, as the Psalm 37, verses 12 and 13: "The wicked deviseth against the righteous and gnasheth his teeth at him, the Lord laugheth at him, for He seeth that his day cometh." Undoubtedly the Hebrew fondness for parallelism has helped to make the Psalms very effective even when translated into English, for very little of the original force of the parallelism is lost in translation.

Rime and meter are only rarely present, but rhythm is very easy to detect in Hebrew poetry. Fortunately, the translators of the Psalms have usually been able to preserve their rhythm.

The word Psalm carries the meaning of the Hebrew word mizmor, which means "To pluck strings," so one would naturally expect to find some connection with music, especially with the music from stringed instruments. Thus we must set down as a second qualification for a Psalm the likelihood of its being accompanied by music. Also, a Psalm must contain a lyric line that can be sung.

To be a Psalm, then, a piece of Scripture must have these three qualifications:

1) It must be poetry, having rhythm and parallelism.
2) It must have a lyric line that can be sung.
3) There should be evidence that the Psalm was intended to be accompanied with music.

I shall now present for consideration a number of selections which seem to satisfy the above conditions. The list is only partial, as I have chosen only passages which seem to be very clear examples of Psalms not included in the Psalter. An effort has been made to list them in chronological order, beginning with pre-exilic Old Testament Literature.

1) Judge 5. The Song of Deborah. This great Psalm of praise is probably the oldest extant monument of Hebrew literature. Its date is usually set about 1150 B. C.

2) Exodus 15:1-21. The Song of Miriam. This song displays Hebrew poetry at its best. The theme is joy over the deliverance of the people from their bondage. It also restates their confidence in Jehovah. The style and language suggest an early date, probably about the time of Moses.

3) 2 Sam. 23:1-7. The Last Words of David. The phrase, "Lover of Israel's psalmody" shows what a deep interest David had in making Psalms.

4 and 5) Hosea 6:1-3, 14. Contain oracles to be sung by the ideal community of the future.

6) Isaiah 2:1-4. Summons to a pilgrimage to Jerusalem. Reflects Psalm 122.

7) Amos 6:5-16. Sacred Songs accompanying sacrificial worship.

8) Isaiah 30:29. Refers to a Psalm used in temple-worship at the feasts by pilgrims to Jerusalem.

9) Amos 5:2-3. A Lamentation for National Fast Days. The thought is reflected in Joel 1:8-14, and Jeremiah 14:7-9.

10) Jeremiah 17:5-8. A late Psalm, closely resembling Psalm 1.

11) Habakkuk 3. Psalm of a Theophany, like Psalms 18 and 97.

12) Isaiah 38:10-20. Psalm of Hezekiah.

13) 1 Sam. 2:1-10. Hannah's Song of Thanksgiving.

Post-exilic Psalms.

1) Isaiah 40:12-31; 42:10-12, 44:23; 49:13; 54:1-16.

2) Isaiah 61:10-11; 63:7-64:12; 66:10-14.

3) Jonah 2:2-9.

4) Isaiah 25:1-26:10. Hymns of Thanksgiving.

5) 1 Chronicles 29:10-19. A prayer put in the mouth of David.

6) Ezra 9:5-15. Prayer of Lamentation.

7) Nehemiah 1:5-11; 9:6-39. Prayers of Lamentation.

Uncanonical Psalms.

1) Ecclus. 39.

2) 1 Macc. 1:25-28; 2:812 are Psalms of Lamentation.

3) 1 Macc. 3:1-9. Ode of praise to Judas.

4) 1 Macc. 14:6-15. Ode to Simon.

5) 42 Odes of Solomon. Christian Psalms in imitation of the canonical Psalms.

6) 18 Psalms of Solomon. These Psalms were not included in the Septuagint. Although they exist at present only in the Greek or in translations from the Greek, it is likely that they were originally written in Hebrew, for they are Palestinian, and Hebrew would be the normal language for a Palestinian Jew. It is not definitely known why these Psalms were ascribed to Solomon, but it would be quite natural to honor Solomon in this way since he ranks second only to David in literary ability, and is credited with the authorship of two canonical Psalms.

I have submitted the various uncanonical Psalms merely for comparison with those which have been accepted. In general, the uncanonical Psalms, especially the 18 Psalms of Solomon, will be found inferior in both composition and thought to the accepted Psalms. They seem to lack the vivid consciousness of God's all-sustaining, guiding, supreme power, which is the keynote of the canonical Psalms.

The Psalter has long been valued as a human document; no student of religious experience can afford to overlook their teaching. Almost every page displays to a discerning reader the religious passion, the ardent nationalism, and the vivid imagination of the Hebrews. The most effective Psalms are the ones which are free from conscious art, the ones which speak like a child, from the heart.

I purpose to show that among the list of extra-Psalteric Psalms which I have submitted one can find good examples of all the merits commonly attributed to the Psalter proper. For this reason I wish to present a more or less detailed study of some of the best of what I choose to call extra-Psalteric Psalms.

1) Judges 5. The Song of Deborah. As I have previously noted, this magnificent poem is generally regarded as the oldest bit of poetry in the Old Testament. It cannot be overlooked by a student of the early phases of Jewish religion. In verse 4 the poet builds up a picture of the coming of Jehovah as the leader of Israel's hosts. Jehovah was not a God whom the Israelites adopted when they came to Canaan. He was the God who led them to the Promised Land and helped them make it their own. In verse 20, "The stars in their courses fought. . . ." an old eastern belief in the personality of the heavenly bodies is brought into the song. Particularly interesting is the reference in verse 23 to "the angel of Jehovah." This is a good example of the anthropomorphism which was so prominent in early Jewish religion. In this primitive conception of the Deity, Jehovah was thought of as a battle-god who curses men who do not come to his aid when other mighty gods wage war. It must be remembered that in this age religion was largely utilitarian; a God was worshipped just as long as the people were sure he

was really helping them. A God who did not "deliver the goods" soon found himself without devotees. All that the Song of Deborah has to say about God tends to bear out this conclusion, yet this should not be regarded as a defect in the poem; it gives us an excellent picture of the people of its age.

2) Exodus 15:1-21. The Song of Miriam. Another magnificent poem written in the spirit of its time. The poet rejoices with the Israelites over their deliverance from bondage, and over the destruction of the pursuing Egyptians. Verse 2 sounds the keynote of the whole poem: "The Lord is my strength and song, and he is become my salvation: He is my God, and I will prepare him an habitation; my father's God, and I will exalt him." Miriam, in verse 21, answers the song of Moses and the children of Israel, saying, "Sing ye to the Lord, for he has triumphed gloriously; the horse and his rider has he thrown into the sea." Surely this Psalm is equal to many of the Psalms in the Psalter both in excellence of composition and in subject matter. As a statement of supreme confidence in Jehovah it is hard to surpass.

3) 2 Sam. 23:1-7. The Last Words of David. Owing to an unfortunate confusion in the text, the authorized translation does not seem to do justice to the poem. I think it is much more effective if the first five verses are read following the arrangement suggested in the Abingdon Bible Commentary:

Thus saith David the son of Jesse,
Thus saith the man upraised on high,
The annointed of Jacob's God,
Lover of Israel's psalmody.
The Spirit of the Lord spake in me,
And his word was upon my tongue;
Jacob's God said to me,
Israel's Rock spake:
He that ruleth men righteously,
Who reigneth in God's fear,
He shineth like the morning light,
Like the sun on a cloudless morn,
Which maketh the green earth resplendent after rain.
But the godless are as wild thistles,
They are not grasped by the hand,

No man toucheth them,
Except with iron tools;
They are fuel for the fire.
Surely my house is not so with God;
He ordereth and sustaineth it;
For an everlasting covenant hath he made with me,
In Him is all my salvation and my joy.

The simple, confident attitude which is pictured in this psalm is reassuring and comforting. At first sight its message may seem commonplace, for the poem says little more than it is good to be good, but reflection shows that that is a very profound statement.

4) Hab. 3. Psalm of a Theophany. This chapter is entitled Habakkuk's Prayer, but the prayer is put in poetic form. This poem represents the vision from the tower. Habakkuk prays that the people may be delivered as they were of old; in the present crisis Jehovah must again reveal himself. The poet sees Jehovah coming as a warrior from Teman in the northwest of Edom. Jehovah comes with dazzling light about him and rays on either side, attended by pestilence and fever. When He descends from his storm-cloud chariot the earth is shaken, and the nations tremble. The dramatic interest in this Psalm is well developed and sustained. One is left with the impression that Habakkuk really did see something, at least in his mind's eye, or he could not have written so vividly.

5) Isaiah 25:1-26:10. A Psalm of Thanksgiving; The Messianic Age; The Destruction of Moab. This is one of the best of the post-exilic psalms. First comes a psalm of thanksgiving, in which Israel rejoices in Jehovah's victory over an unknown city. Next, there is a prophecy, using the figure of a feast to which all nations are invited, of the Messianic dispensation. Then comes one of the clearest declarations of immortality that can be found in Jewish literature, but it seems to us a bit anticlimatic, because it is immediately followed by a hymn of rejoicing over the destruction of Moab. After a national prayer that Jerusalem may be a city of truth and peace, and a petition for the destruction of some other unknown city, Israel is represented as waiting longingly for Jehovah's judgments.

Many other splendid examples of extra-psalteric Psalms could be cited, but I feel that I have submitted enough to prove that there are many portions of Scripture outside the Psalter that contain psalms equal in every respect to those found in the Psalter. This paper is intended to convey no disparagement of the Psalter, it seeks primarily to show that there are other Psalms in the Bible, and to encourage reading by pointing out their many merits. They have met successfully the tests which a Psalm must satisfy, and for all practical purposes they may be regarded as Psalms of a very high order. W. G. Rice.

THE LAST JUDGMENT AND ITS AFTERMATH.

We are instructed that the Lord effected a last judgment over the Most Ancient Church after the Fall and created the Heaven of the Divine Celestial, while at the same time evil men formed the first hell, which is called now the third or deepest hell.

After this judgment the Lord established a second church, the Ancient or Noetic Church, which also declined in the course of time, and was judged by the Lord during His life upon the earth. At the same time He created the Heaven of the Divine Spiritual, while the evil men of this church formed a second hell, which is the middle hell now.

These two judgments were followed by the last judgment of the year 1757. In the Argument concerning the latter, it is therefore said: "By the judgments which have preceded, preparation has been made for a universal judgment."

This statement teaches plainly that the two preceding judgments, though called last, were last only in respect to their distinct ages, consequently not final, but served as a basis upon which the final and universal judgment should take effect, because with the end of the latter, Heaven and the Church of the Lord shall be in fulness. This could not be achieved except by the creation of a New Heaven and out of this by the establishment of a New Church, since the new principle called the Divine Natural, had to be, as it were, stabilized by this judgment. On the other hand the latter is called universal, because also the mankind of all planets had become infested in one way or

another by the fall of man in our earth, though not so generally or gravely. This article is referring only to the judgment over the Christian church.

That there will be no more judgments after the one of 1757, is clear from the revelation concerning the New Church in "Coronis" L. II, where it is said:

> This New Church, truly Christian, which at this day is being established by the Lord, will endure to eternity, as is proved from the Word or both Testaments, also it was foreseen from the Creation of the World, and it will have true faith and true charity.

Since this New Church endures to eternity a further judgment is out of all question, and thus we can conclude with absolute certainty that all men upon this earth will become true Christians, either of a natural, or a spiritual, or a celestial character, and that everywhere "there will be spiritual peace, glory and interior blessedness of life, as is also proved from the Word of both Testaments." All this could not be possible, if one single evil man would remain, still less many; for this reason the final judgment has to be continued in form of aftermaths till the last ill-disposed has perished in order to preserve posterity intact.

Many are of the opinion that with the close of the year 1757, the judgment was completed and that mankind is advancing now in a straight line till it has reached the new golden age. But they forget that our Writings predict a continuation of former churches and wars; the truth, therefore, is that the judgment is not yet totally finished which must necessarily be represented correspondingly upon the earth and must reach a certain climax, thereafter it will wear out speedily. It follows that this judgment has to be extended and continued in numerous aftermaths, which are indeed being effected, as we can see from the enormous changes upon the earth in mankind and in nature, which are increasing steadily, because the nearer we are approaching to the final destruction of the old church and at the same time to the fulness of the New Church, the greater and the more terrific will be the combats of the hells against the heavens, exactly as is the case when the regenerating individual approaches to his spiritual crucifixion and at the same time to his salvation.

Few have realized the importance of concluding from effects to causes, consequently from all terrestrial events, such as revolutions, wars, famines, epidemics, crimes, accidents, etc., and all the various natural catastrophes, as, e. g., earthquakes, draughts, floods, cyclones, hurricanes, volcanic eruptions, extreme heat or cold, etc., all of which are nothing else but correspondences of aftermaths, that is, minor judgments in the spiritual world. Therefore, all who are unwilling to acknowledge the Divine Human of the Lord and do not shun evils and falses, because they are sins, must disappear from the surface of the earth, which as sound reason will admit cannot be done, except gradually and in accordance with their own free will.

The judgment of 1757 was effected upon two classes of men, namely the well-disposed and the ill-disposed, concerning them we read in "Apocalypse Explained," n. 624, a:

> These ill disposed must be separated from the well disposed before and after the last judgment comes, and they can only be separated gradually. This is why before the time of the last judgment the Word must still be taught, although inwardly, that is, in respect to its interiors, it is undelightful; and as these interior things are undelightful, they do not receive, but only such things from the sense of the letter of the Word as favor their loves and the principles derived from them, on account of which the Word in respect to the sense of the letter is still delightful to them. . . . That for this reason the time is extended after the last judgment before a new church is fully established, is an arcanum from heaven which at this day can enter the understanding of a few only, yet this is what the Lord teaches in Matthew XIII. 27-30; 37-43.

From the preceding is obvious, that an extension of the last judgment means a spreading over all the nations and races of the whole earth by means of aftermaths in the spiritual world, as we may see from all the good and bad events and changes going on also among non-Christian nations. How otherwise can a universal regeneration take place and the New Church of the Lord become established in the minds of all men? And because it is thought by many that the last judgment was effected during the year 1757 only, they concluded that the New Church of the Lord was established as a uniform Church within the Christian race, and from here will be taught to the rest of

mankind, as has been the case with the old church; for this reason an extended judgment did enter into the understanding of a few only. We may, however, conclude rationally that the Christian race as representatives of the natural New Church, will be and remain the fundamental body in which the spiritual and celestial churches terminate.

In order to prevent a direct and rapid consummation of the Christian Church, which would have endangered the well-disposed, it was provided that the spiritual and worldly power should be given to a chosen nation of the Christian race, and when it declined, it should be transferred to another chosen nation. An analogous process must occur with the last nation of the old church and the first nation of the New Church, however with the difference, that the latter will never decline and remain the leader of the Christian race. For this reason we read, "Arcana Cœlestia," n. 3353: "The last judgment is nothing else but the end of the church with one nation, and its beginning with another." Consequently when this will come to pass, the last judgment of 1757 is completely finished and the New Church is in reality established.

There are some who deny the "Spiritual Diary" to be Divine revelation (likewise other books); these do not realize that all the theological works of Swedenborg, without any exception, must be Divine revelation, for in every one we find internal or genuine truths, which no human intellect could ever have manifested, nor could ever any man understand them except by enlightenment from the Lord alone.

We are instructed in "Spiritual Diary," n. 5518, concerning the Christians that:

> They are men who think exteriorly and only receive truths in the memory, nor do they see that they are truths from any other ground than that they have been so instructed from infancy, and that some one said so about whom they have faith, that he knows—thus from authority. . . . The Africans in our globe are the ones who are of the genius in which are the angels in the celestial kingdom, in a word, the Africans live according to their religion and its laws, which they love, and therefore, they are of such a character, namely interior. They are told (here evidently in the spiritual world) that Christians do not thus live accord-

ing to their religion, but according to their civil laws, and only have the doctrinals of religion in the memory, and rarely think from them on account of life, but only on account of doctrine, for they believe they are saved by the faith of doctrine and not by life, nor do they have doctrinals of life.

Who cannot see now why the Church is taken from the Christians and given to the Gentiles? That Church which is received by the Christians is a New Church, an external Church, which never existed before and is a Church only by means of spiritual and celestial influx from Heaven.

In n. 4777 of the "Spiritual Diary" is explained which way the Church of the Lord would take, namely from Asia to Africa and back to Asia and there round about. "Hence the angels rejoiced that the Coming of the Lord was now at hand, and that the Church which is now perishing in Europe, should be renewed in Africa and that this is done by the Lord alone by means of revelations and not by missionaries from the Christians." This relates of course to the internal Church and proves beyond all doubt that the present New Church, the New Jerusalem is external and restricted to the Christian race. It is further said in the same number: "that the heavenly doctrine is not divulged to those who are near the coasts, for Christians come thither and introduce scandals, for these surpass all in believing nothing and living impiously."

From the above can be concluded, that the authoritative faith was the instrumental cause of the pride of self-intelligence of the Europeans, which culminated in the worship of their so-called great men, in short of any man who was successful in gaining excellent honors, fame, reputation, also extraordinary riches. These are the men who they think know the truth of all things, who even can solve the riddles of the world. "Knowledge is power," became the watchword of this race, knowledge which pays in glory and—in cash. But such knowledge without internal truths kept the doors of the spiritual mind locked, and produced the inverted order: first prove, then we believe.

Who cannot see that in a state of such thoughts and affections the internal principle of the Church of the Lord cannot be

inrooted within this race, and that ever an external principle from an internal has a hard fight to become appropriated, consequently, how can it be possible that the final judgment has already come to a definite end? Is it not, therefore, concluded rationally, that this race, before a New Church can be received, must suffer vastation of all their evils and falses, that it must go through a severe and long process of racial regeneration and temptations, hence that they must endure immense calamities in respect to militant, political, economical, scientific and religious things, of which they have experienced some taste already, apparently without getting any wiser in spiritual knowledges?

And since the Gentile races have been infested more or less through the degeneration of the Christians, the judgment has become extended also over them with the exception of those Africans who are of the genius of the celestial angels and, therefore, do not suffer temptations. Judgment after judgment, greater and minor, are executed continuously in the spiritual world, and their effects must be represented correspondingly in the natural world, as we can see, e. g., from the increasing number of earthquakes. And when finally all the ill-disposed have been weeded out, as the parable of the gathering of the tares explains, for all of them must perish in order to ward off a posterity which would inherit their evils and falses, then the last, final and universal judgment has come to its real close, and the Church of the Lord is established in its fulness in the four corners of the world.

There is one thing we cannot find in our Writings, namely, palliation of states or conditions of the life of men of any church, age or time, everywhere we read the plain truth of things as they have been or are, nowhere do we find a false optimism nor a destructive pessimism. We live in the midst of the final judgment and the state of mind of the Christian race at present is manifested frequently in our Writings, so, e. g., concerning the learned men. In the fifth relation of "The Commerce between the Soul and the Body," we read that out of one thousand notorious learned men, six hundred were found to believe in nature, and the rest had fabricated from their sciences a kind of an artificial faith. Concerning the

atheist from Europe we read in "Spiritual Diary," n. 4769: "There was a vast multitude, so great that it could not be numbered, it was to be numbered by classes, up to three millions besides many from sciences." Just consider in how many millions they may have propagated their atheistic ideas upon the earth!

I will quote here part of an interesting note from Thomas Carlyle's Journal, Nov. 11, 1869, which shows that there always have been men who were truthful and not afraid to warn as a voice from the desert:

> The quantity of potential and even consciously increasing Atheism, sprouting out everywhere in these days, is enormous. In every scientific or quasi-scientific periodical one meets it. . . . In fact, there is clear prophecy to me that in another fifty years, it will be the new religion to the whole tribe of hard-hearted and hard-headed men, in this world, who, for their time, bear practical rule in the world's affairs. Not only all Christian churches but all Christian religions are nodding towards speedy downfall in this Europe that now is. Figure the residuum: man made chemically out of Urschleim, or a certain blubber called protoplasm. . . . He who traces nothing of God in his own soul, will never find God in the world of matter,—mere circling of force there, of iron regulation, of universal death and merciless indifferency. Nothing but a dead steam engine.

How truly this prophecy has become fulfilled. We even have governments now which make atheism a rule.

Hence it should be easily understood that the final end of the last judgment of 1757 has not yet come, but is drawing nearer and nearer, and all coloring of our present day conditions of life, and all discoveries and inventions of science, industry and mechanics, wonderful as they may appear, will avail nothing, if there is no spiritual conatus in them. There are no loopholes and technicalities in the law of causality by which we may escape its consequences, and can advance according to our own intelligence to a universal peace and happiness. We have had and continuously have warnings over warnings, which are not heeded, or else carelessly thought of. We live in a spiritual flood, and thus it will come to pass, that all those who are ill-disposed will suffer an end with terror.

Righteous art Thou, O Lord, and upright are Thy judgments. Ps. cxix, 137.

L. H. STADEN.

CURRENT LITERATURE

THE PERIODICALS OF AMERICAN TRANSCENDENTALISM*

In this work, originally written as a Columbia University doctoral dissertation, Professor Clarence Gohdes has published a comprehensive study of the periodicals which were conducted or controlled by people who were known in their day by the rather vague term of transcendentalists. They included William Ellery Channing, Ralph Waldo Emerson, Amos Bronson Alcott, Orestes Brownson (who later turned Roman Catholic), Theodore Parker, Convers Francis, William Henry Channing, Frederic Henry Hedge, James Freeman Clarke, Christopher Pearse Cranch, Elizabeth Peabody, and Margaret Fuller. Thus it appears that the movement included a number of persons who became eminent in literature, and in radical and reformatory religious, political, and social activities, ranging all the way from anti-slavery to vegetarianism. A Baltimore clergyman described transcendentalism as a new philosophy which maintained "that nothing is everything in general, and everything is nothing in particular." Though this does not do justice to all adherents of the movement, it might serve as a sufficient account of Emerson's distinctive contribution to philosophy.

The movement is noteworthy because of the interest it manifested in Swedenborg during the 1840's, and through its connection with such disciples of Swedenborg as Sampson Reed, James John Garth Wilkinson, and Henry James, Senior. The periodicals which Professor Gohdes studies begin with *The*

**The Periodicals of American Transcendentalism.* By CLARENCE L. F. GOHDES. Durham, North Carolina: Duke University Press. 1931. 264 pp., 8vo. Cloth, $3.50.

Western Messenger (1835-1841), and include, among others, *The Present* (1843-1844), *The Harbinger* (1845-1849), *The Massachusetts Quarterly Review* (1847-1850), and Elizabeth Peabody's *Aesthetic Papers* (1849),—the last of particular interest because it printed Sampson Reed's "Essay on Genius" (so much admired by Emerson), and a paper on "Correspondences" by J. J. G. Wilkinson.

William Henry Channing, nephew of the Apostle of Unitarianism, and the most ardent reformer of the time, published *The Present,* in which he reprinted from the London *Monthly Magazine,* a lengthy discussion of Swedenborg's life and works, mainly by John A. Heraud, with some help from Wilkinson. This article was not entirely favorable to Swedenborg; and Channing intimated in a note, that it failed to do him justice. I hope to show elsewhere that this article was a most important source of Emerson's "Swedenborg; or, the Mystic," but that Emerson read the article before Channing's reprint appeared. Channing was a disciple of Swedenborg as well as of Fourier.

The chapter on *The Harbinger* (1845-1849) is of most interest to us. Among its contributors were Otis Clapp and John Allen, New-Church publishers in Boston. C. A. Dana, who, when he removed from Brook Farm to New York, attended meetings of the New Jerusalem Church, was particularly eager to combat the views of Emerson and his disciples, but was restrained by the policy of the paper. He called Emerson "a one-sided and unbalanced man, vainly endeavoring after equilibrium," and decried the "calm arrogance" with which he spoke of modes of thought other than his own. He approved unreservedly, in his reviews, only those books with a socialistic or Swedenborgian interest.

In an article on "Mr. Emerson's Lectures in Boston," W. W. Story paid most attention to the lectures on Plato and Swedenborg. When Professor George Bush's reply to Emerson's attacks on Swedenborg appeared in pamphlet form, Dana called it "a very plain and manly" attempt to meet "the assaults of Mr. Emerson's Pantheistic naturalism." He believed the work unequal, however, to the task of combating the brilliant rhetoric

it was designed to refute, and he expressed the hope that another means would be sought whereby "the primary errors of Emerson's speculative thinking would be called into court and convicted."

The connection of *The Harbinger* with the disciples of Swedenborg, the book notes, was particularly close. The watchword of the paper—"All things, at the present day, stand provided and prepared, and await the light"—came from Swedenborg's prologue to his "Animal Kingdom," which Wilkinson in 1843 translated into English. The members of the Brook Farm Phalanx read Swedenborg's works frequently on Sunday afternoons; and in 1845, W. H. Channing proposed using "the Swedenborgian ritual or book of worship" at religious services in the community. Gohdes notes that Emerson's library contains an eight-volume set of Swedenborg's works, including "The Principia," London, 1845, "Conjugial Love," Boston, 1843, and a presentation copy of Wilkinson's biography of Swedenborg, 1849. This, as I hope to show elsewhere, is important as a source for Emerson's "Swedenborg."

James John Garth Wilkinson, the noted translator and editor of Swedenborg's philosophical works, was the London correspondent both of the conservative *New Jerusalem Magazine* and of the radical *Harbinger*. Emerson's high praise of Wilkinson, and the personal charm he exercised, serve to explain, doubtless, why Wilkinson viewed with such tolerance Emerson's outrageous misrepresentations of Swedenborg, especially in the final version of "Representative Men." Professor Gohdes quotes an interesting description of Emerson by Wilkinson, on the occasion of Emerson's lectures in England, in 1847. Elsewhere I intend to prove that Emerson read practically everything that Wilkinson wrote at this period (1843-1850), and used it as sources of his own "Swedenborg."

When *The Harbinger,* following the tradition of *The Phalanx,* devoted considerable space to the beliefs of the New Church and its prophet, it was called to account for "the deference paid Swedenborg" by a theological paper published in Vermont. J. S. Dwight, in reply, remarked:

Swedenborg we reverence for the greatness and profundity of his thoughts. We study him continually for the light he sheds on so many problems of human destiny, and more especially for the remarkable correspondence, as of inner with outer, which his revelations present with the discoveries of Fourier concerning social organization, or the outward forms of life.

Dana soon afterward declared his belief that Swedenborg's mission is of the highest importance to the human family. When Wilkinson began to bring out his translations of Swedenborg's philosophical works, together with papers of his own, *The Harbinger* reviewed them favorably, though it disputed his charge in his introduction to the *Outlines of a Philosophical Argument on the Infinite* (1847), that the followers of the transcendentalist movement were mainly skeptics. Wilkinson had in mind, probably, chiefly Emerson, who, as I shall show elsewhere, read this introduction, and used it as a source for his "Swedenborg."

The pugnacious Henry James, Senior, who had contributed to *The Massachusetts Quarterly Review* two articles of radical tendency, dealing with what he held to be the implications of Swedenborg's doctrines with reference to morality and social organization, proved to be the evil genius of *The Harbinger*. He precipitated a controversy between the liberals and the conservatives among the Swedenborgian readers of the paper. His review of a tract had been attacked by a writer for *The New Jerusalem Magazine;* and James objected in stinging language to the "contemptible sectarianism" of his critic. The controversy so joined, together with one about Fourier's notions of sexual morality, proved fatal to the best of the transcendentalist publications, which ended its days amid miserable wrangling.

Professor Gohdes's books is furnished with a valuable index, and with copious foot-note references. It is to be commended as a competent and scholarly production, dealing with a most interesting period in the history of American life and literature, a period in which most of the questions which now agitate the world were raised and discussed, and in which solutions, more or less plausible, were proposed for them. As this review has indicated, the book is of particular interest to the New

Church because of the interest in Swedenborg which the transcendentalists manifested during the forties in the nineteenth century.

CLARENCE HOTSON.

"IF WE WERE CHRISTIANS"*

When a reader takes up a book wherein religious themes are discussed, he is apt to lay it down a warm partisan or an unsympathetic critic, depending upon whether the author expresses the reader's sectarian bias or opposes it. This may sound rather extreme, in a so-called broad-minded age; but unconsciously we are still influenced by inherited prejudices or early educational leanings. So, when called upon to write this review, I felt sure of meeting the author on certain common grounds.

In "If We Were Christians," not only is the title intriguing, but the headings of the chapters call our attention to leading problems of the day.

The opening one asks "What is Christianity?", and then gives the five principles taught and lived by Jesus. The first, in a way, includes the others: "God, who made all things, is love. Hence, love is the ultimate creative energy and purpose."

The second chapter, on Self-Denial, aims at the subtle egotism of self-persecution, which still "keeps oneself in the place of first importance." We have all known such persons, though rarer than they were say fifty years ago; self-elected martyrs, willing to immolate themselves, if thereby they may live in a sort of sanctified spot-light. This type gives the author the opportunity for some caustic comments. He abhors hypocrisy. Perhaps he does not allow for self-delusion, such as must sometimes influence those who take upon themselves rigid religious vows. Yet, on the other hand, Mr. Gould points out that it is necessary to a man's proper development and fulfilment of his duties, that he realize he is of some importance,

*_If We Were Christians._ By E. M. LAWRENCE GOULD. New York: E. P. Dutton & Co. 1931. 135 pp., 12mo. $1.25.

and that he is needed in God's plans, who makes no human material to go to waste. An inferiority complex may interfere with a person's growth in abilities, thereby shutting out the happiness he was intended to enjoy.

The chapter entitled "Our Mission in Life" must give us pause, because many of us probably feel we have not been permitted to fulfil what we secretly believe to be our mission. But there is a possibility we may be mistaken in our role. Until financial embarrassment drove him to writing prose, Sir Walter Scott was firmly persuaded he was meant to be a poet. His clean novels of romantic adventure delighted his generation throughout the English-speaking world. They did more; they raised the general social tone after years of war, as they were the topic of conversation in clubs and in society. So our real mission may be quite different from what we imagine. Mr. Gould emphasizes that we best accomplish our true mission "not by what we outwardly achieve," but rather "by what we inwardly come to be." Yet to attain an influence on that inner plane, we must put forth our best effort to accomplish something definite.

The next subject, Property, is too big a problem to pass upon in a few words; so I refer the reader to the chapter itself. Sex and Marriage, also, cannot be adequately commented upon in a paragraph. Our doctrines are so explicit on the latter, that to the New-Church man or woman it ought to be unnecessary to say much on that theme. "If We Were Christians," however, was not written primarily for members of our Church, and it is to be expected that it will have a large sale outside our limited circle, for it takes broad and elevated views on this vexed question, as it does on some others that need a few rays of spiritual light shed upon them.

It is impossible, within the space allotted, to review the whole fifteen chapters. Among those that follow the ones already considered, we find such subjects as the Home, the Church, and the Social Order. The home is the foundation of society, as "the Church is the foundation of heaven." The downfall of both is threatened, the writer believes; not the

actual living together of a family for economic reasons, but the lack of home culture, home associations, the sharing of joys and sorrows.

Nor does he anticipate the destruction of imposing edifices for external worship; rather, in reference to the Church, an absence of personal dedication, staunch belief, and Christian zeal. Possibly some may contend that no Church or congregation can retain harmony among members holding radically different points of view. Yet in choosing His disciples our Lord selected contrasting types to launch and carry on the great undertaking of a new dispensation. Not only saintly John and impetuous Peter, but doubting Thomas and practical Philip were needed. The Book of Acts tells us there was not always complete agreement; but, in the end, each one learned to respect the others' sincerity and faithfulness unto death in the service of their Savior.

The chapter on Fear, giving as a substitute the assurance of a Heavenly Father's love and tender care, will prove a revelation to many.

A group reading aloud the little volume might feel that they were being led up to a high mountain trail by a skilful guide, who, as they went along, pointed out to them dangerous places to avoid, and cheered them on when their spirits weakened.

"If We Were Christians" aims to teach us how to meet with courage some of our twentieth century problems, and how to solve them, as far as possible, in the light of a strong faith in God's mercy and goodness.

This latest work of Mr. Gould's suggests spiritual vistas yet to be attained.

EMILY HINKLEY TAFT.

"THE TRUTH ABOUT MARRIAGE"*

With marriage holding so central a place in the creative scheme spiritual and natural, it is not surprising that the conjugial theme has always been a favorite topic for New-Church

*_The Truth About Marriage._ By WALTER BROWN MURRAY. Los Angeles: Haynes. 1931. 153 pp., 8vo. $2.00.

writers. While Mr. Murray's book differs in most respects from anything attempted by other similarly taught authors, he at least follows his master, Swedenborg, when the latter states that his book "Conjugial Love" "does not treat of theology but chiefly of morals." This is Mr. Murray's effort certainly; but the present reviewer thinks his undertaking would have been no less successful, had we here and there among its pages a few of those gems which the seer so freely gives us. However, the author is very evidently making his appeal to "young people"; and we are told that youth in these times is not partial either to the theological or to the doctrinal. Perhaps the terms are misunderstood; for they should not conjure up the drear and dowdy, but they should rather be recognized as implying, as Swedenborg puts it, the lantern which prevents our stumbling in the dark.

We have said that Mr. Murray's book is different. Perhaps this will first occur to the reader as he notes the author's style and general presentation; for the work is not so much a treatise as it is a series of informal, friendly talks. This is a taking method of approach, leading one gently enough from the plains of some very direct talking to the peaks of sound marital advice.

The book is not burdened with a formal preface or foreword, unless Susan Marr Spalding's well-known lines are to be so considered; but one gathers that Chapter 1, entitled "Modern Attitude Toward Marriage," is intended to be of an introductory character, for here we are told (and the passage gives us a good idea of the writer's informal style)

> The sacred institution of marriage is being attacked, attacked boldly, ruthlessly even. In the past, traditional marriage was too strongly entrenched to talk of investigating it. The mere suggestion of such a thing was somewhat like entering a temple in the presence of priest and worshippers and profaning the temple. . . . Yet authority has been necessary. . . . Standards are always necessary. . . . But . . . the standard must inevitably be "Truth as authority, and not authority as truth." . . . It is in this spirit that we desire to investigate . . . the truth about marriage.

Proceeding with one's reading, one observes that the subject is treated of almost wholly from a pre-nuptial standpoint, and

that the author deals with the topic largely on its moral, or spiritual-natural plane. Of course, with this treatment the subject need lose nothing of its highly exalted character. Nor does it; for despite the author's unconventionality, he has succeeded in breathing into his pages a satisfying spiritual animus. It will also be pleasing to many that Mr. Murray has omitted dissertations drawn from sexology and biology.

If there is a certain allurement about the title of the book, it will serve a purpose in perhaps attracting a larger group of readers. The following are some of the volume's chapter headings: "Whom Shall I Marry"; "Shall We Tell About Our Past"; "How Much Can We Trust Our Mate"; "Is Love Blind?" Some of these captions may incline the hypercritical to a lifting of eyebrows. However, the book does not leave us long in doubt whether Mr. Murray in choosing his topic has usefully filled his instructive phials with the distillations of everyday situations, labelling them accordingly. The work closes with a useful bibliography, though some of the volumes mentioned are now out of print. On the whole it is a wholesome volume, well printed and attractively jacketed. We hope it will have the wide reading it deserves.

LESLIE MARSHALL.

WHY MEN DRINK, AND THE CONSEQUENCES.

Never in the history of the world has public attention been so seriously and so widely directed to the problem of alcoholic beverages; and stranger than fiction is the history of the struggle of mankind against the ravages of intoxicating drinks. There is at the present time a world-wide movement to prohibit traffic in alcoholic beverages, as an enemy to well ordered society and to the welfare of individuals.

The people of the United States, for their protection and welfare, have been spending hundreds of millions of dollars to enforce the "Prohibition Law". On the other hand, individuals and groups and interests, opposed to prohibition, are spending hundreds of millions to break down the law. It would seem

incredible that in a Christian, moral, law-abiding community such a situation could exist; and yet the issue is dividing political parties, Church members, citizens, and to some extent even families. Well may we ask, Why men drink?

The subject of "Prohibition" is so widely and so hotly controversial that it would be out of place for the REVIEW to enter into the debate. But public interest is so widely and so deeply aroused on the "problem of drink" that an impartial discussion of actual conditions and of some of the arguments advanced on either side may help to clear up the confusion which is so prevalent and so oppressive, and which is so inimical to the public welfare. Readers have been flooded with books, pamphlets, magazine articles, articles and letters in newspapers, to their edification, and also to their bewilderment.

We have selected for comment a little book* of 69 pages which gives a fairly good outline of the situation and the discussion. The author is an advocate and defender of Prohibition. Some of his arguments have to be taken with due caution, but allowing for this the book makes a good impression; it contains some telling statements and some helpful statistics.

We are wet, so it is asserted, because certain "powerful and highly financed interests" are determined to hold their grip on this source of profit, and they are willing to exploit the uncontrolled appetites of men for this purpose. We are also wet,—that is, opposed to Prohibition, — because of the resentment aroused by placing the liquor traffic and the drinking habit under the ban of law and public opinion. These financially interested groups, and those who resent the taboo of the drinking habit, make up the substantial body of the wet citizenship. We are predominantly wet in the large cities. According to the last test vote, the State of New York, if the vote of the cities of New York, Buffalo, and Albany be left out, went "dry" by a large majority. The same holds of Pennsylvania, Maryland, Ohio, Illinois, Missouri, and other states. In short, "We Are

*_Why Are We Wet? Who Are Wet? Where Are We Wet? and, How Wet Are We?_ By E. L. EATON. Washington, D. C.: International Reform Federation. 1931. 69 pp., 8vo. 50c.

Wet" in the large cities. This suggests the answer to the question, "How Wet Are We?" As a matter of fact, however, there is no way of determining how wet we are. The statistics on the subject are little more than guesswork.

The obvious and positive arguments for Prohibition are cited in connection with the opposing arguments. The leading positive argument for Prohibition is, of course, that it has brought increased prosperity by lifting the moral, physical, and economic burden of the drink habit, especially the burden upon the lower levels of wage earners. Other arguments are involved in this, and depend upon it. For example, it is evident that Prohibition brings increased prosperity in so far as it diverts money that would be spent for alcoholic drinks to higher grades of living and to savings bank deposits. Prohibition also by lifting the burden of the drink habit greatly promotes domestic welfare and happiness. On the other hand, Prohibition is *justified* on the ground that all other methods of controlling the "liquor traffic" have failed, and history shows that this traffic has always been lawless. As a matter of fact, the country, the moral and political sentiment of the country, was forced to enact the prohibition law by the failure of one hundred years of effort to control the traffic. Temperance appeals and preaching, local option, state prohibition, in succession failed. The liquor traffic paid little regard to any law restricting or prohibiting it.

The counter arguments, for repeal of the prohibition law, are stated as usual and then refuted, in the main by available statistics. The leading argument for repeal is that Prohibition has failed. Statistics are cited to show this, and statistics are also cited to show that it has even been an immense success. This argument in the negative is supported by the contention that drinking has increased, and that the law has fostered disrespect and violation of all laws. In refutation of the first contention, appeal is made to common observation and to expert testimony. In respect to the second, it is evident that the wave of lawlessness is due to a variety of causes, among them the greed for gain and the growing intensity of the struggle for existence. The argument which has perhaps the widest and

strongest appeal, and which has been vigorously exploited, is the so-called personal liberty argument,—that drinking is a personal matter, and that a man has the inherent right to drink or not drink as he chooses. Accordingly it is maintained that the prohibition law is an arbitrary and intolerable infringement upon personal liberty. This contention raises some serious questions of which one of the most pertinent is, Why does the law prohibiting traffic in alcoholic beverages violate personal liberty any more than the law against the opium traffic, the law against smuggling, the pure food law, and many others. This argument is based finally upon the premise that moderate drinking is innocent, sociable, and wholesome. The validity of this premise must be settled by expert opinion based upon systematic investigation of the effect of alcohol upon man's body and mind. One of the objections urged against the Eighteenth Amendment is, that in the nature of the case it is unconstitutional. This has been settled for legal and practical purposes by the decision of the United States Supreme Court, affirming its constitutionality. The prohibition law is attacked on the ground of the excessive and fruitless cost of its enforcement; and a modification is urged to the extent of legalizing the manufacture, transportation, and sale of beer. It is argued that "a three cent tax on a mug of beer would give the United States one billion, six hundred million dollars revenue annually." The reply to this proposal is "that to get that amount, we would have to sell five billion dollars worth of beer a year." The tax would be paid by the drinkers, and the money spent for beer would be taken, in large part, from the sum available for home comforts and necessities. The "standard of living" as well as the standard of morals would be lowered; and taking five billion dollars out of our productive life and the savings banks would make our present depression seem almost like prosperity. It is said that such a shifting of taxes would relieve a certain corporation to the extent of ten million dollars a year. This helps to explain why it is that "there are forty-one billion dollars in the directorate" of the anti-prohibition association. Here we have the answer to the proposal to legalize beer. Other argu-

ments for repeal seem too controversial to need examination: for example, that beer drinking would promote health, contentment, and happiness; that public sentiment is in favor of repeal; and that experiments elsewhere show better methods of controlling the liquor traffic. The opinions and statistics relied on to support or refute these arguments need to be carefully analyzed to afford any safe conclusions.

These brief summaries indicate fairly well the character and contents of the book. It is in fact little more than a good introduction to the situation and to the discussion; but as such it is interesting and well worth reading.

The present world situation as to the liquor traffic, and the history of the race's experience with alcoholic beverages, merit the sober thought of all who are interested in human welfare. It seems passing strange that there should be in a Christian community, in an educated and moral community, any issue as to the public and personal benefit or injury of the liquor traffic and of alcoholic beverages. It is true that from time immemorial men have indulged in alcoholic beverages, especially wine. In the Bible we have the early account of Noah's drunkenness. The Nazarites were forbidden to take wine or strong drink. John the Baptist was heralded as one who would take neither wine nor strong drink. In these cases the person was wholly devoted to the service of the Lord, and because of this devotion he was forbidden wine or strong drink. This was the first instance of a prohibition law. It seems that otherwise for long ages no attempt was made to condemn or to control the drinking of alcoholic beverages.

But within the last hundred years, the public conscience has been so outraged by the enormous baleful influence of the liquor traffic and the drinking habit upon social, economic, and political life, that various determined methods of restriction and control have been devised and applied. Temperance societies, license, local option, and state prohibition, all combined to put an end to the evils of intoxicating beverages. But the force of abnormal appetite and of the organized liquor traffic bid defiance to all these agencies, and rendered them futile. In

view of these conditions, the moral forces of the community adopted the theory and advocated the measure of national prohibition.

Perhaps all parties were astonished at the promptness with which the measure was adopted. The liquor traffic and the drinking habit had become so ingrained in the mass of mankind that it was felt to be unnatural and impossible to uproot them. When the prohibition law was passed, and the public became fully aware of what had been done, a wave of resentment and indignation swept over the country, which was instigated, stimulated, and propagated by the interested parties—the makers, the dealers, and the drinkers. It is curious to observe, and important to realize, that this resentment was deeply and keenly shared by many people of education, cultivation, and position; and it is this class that gives dignity and weight to the opposition to the Eighteenth Amendment. These people have been accustomed to drink privately and socially, in many and perhaps most cases without excess. With them, in addition to the feeling of exhilaration, the traditional halo of sociability which has been attached in poetry and song to drinking gives it a sentimental value which seems to becloud their reason and obscure their moral sense. Accordingly, they indignantly resent any infringement upon their custom. It seems that this attitude is rationalized by arguments invented and propagated by the liquor traffic, and consequently these arguments should be carefully analyzed and fairly adjudged.

We have already stated very briefly the arguments *pro* and *con,* and we have had some suggestion of how complicated they become when the attempt is made to develop them validly. The situation, however, is really not so complicated as these arguments would make it appear. In fact, when we reduce the situation to its elements, we have simply the makers, the dealers, and the drinkers; and the relation between these is simple, for the drinkers support the makers and the dealers, and are responsible for their existence. In other words, the immense liquor business of the world grows out of the insatiable demands of a vicious appetite, which feeds upon its own satisfaction.

The appetite is justified by the very fact of its existence, and is ever blinder, more reckless, and more exacting.

Many seem to ignore or forget the nature and consequences of this abnormal appetite. One of the standing arguments against Prohibition, and the one that is most industriously and successfully propagated, is, that it produces lawlessness, crime, and the whole army of bootleggers, not to speak of the "racketeers," the "blind-tigers," and the "speak-easies." This is a curious and characteristic, but obvious, perversion of fact and logic. Nothing is more evident or more certain than that the liquor traffic, with the bootleggers, and all the rest, would disappear like the fabric of a dream, if men stopped drinking. The one most potent reason why men drink is because they have a so-called "thirst" for intoxicating beverages. The appetite is aroused and fortified by the enticements exploited by the liquor business, by the pressure of social relations, and by the sentimental atmosphere generated by conviviality; but if the appetite were condemned, suppressed, and eradicated, as vicious, all these accompaniments would disappear. The whole difficulty about the liquor problem lies in the nature of this abnormal appetite; it is the appetite that creates the demand for intoxicating beverages, and the liquor traffic caters to this demand. It is the ungovernable nature of the appetite, and the insistent character of the demand, that account for the lawlessness of the drinking habit; and we have in response to this demand the notorious and invincible lawlessness of the liquor traffic. It may be that some people drink to spite the prohibition law; but such behavior is too childish to merit serious attention.

Aside from the Bible argument, which is involved in too much obscurity, and is too complicated to be convincing, opposition to prohibition must rest on the premise that moderate drinking is beneficial. This raises the fundamental question as to the effect of alcohol upon the human system. On this point there seems to be radical differences in expert opinion; but as even expert opinion is too largely a matter of habit and of group interest, the question must be finally settled by systematic investigation and experimentation. Common observation when pursued

physiologically and morally would seem to point to the conclusion that any amount of alcohol taken into the system is more or less injurious. With this conclusion established, all drinking, whether much or little, is physically and morally, personally and socially, wrong; and what is personally and socially wrong is spiritually wrong. On this ground alone can the prohibition law have its final justification. In that case the usual arguments against the law are irrelevant, and little more than abstract generalities which have no specific application to actual conditions.

LEWIS F. HITE.

RECENT MISSIONARY LITERATURE OF OUR ENGLISH BRETHREN

About ten years ago the feeling that there was need of new tracts led in this country to the appointment of a committee to give the subject consideration; and the publication of a new series in England during the last decade is good evidence that a similar need was felt there. During this period the Convention's committee has functioned rather ineffectively, and has produced very little of real value; and in the same time many of our older tracts that were among the most useful for general use have been allowed to go out of print, among them such titles as the following:

Ager's "What Is Swedenborgianism?"

Barrett's "Brief Statement of the Doctrines of the New Church."

Beaman's "How to Think of the Dear Ones in the Future Life."

Giles's "The Church of the New Jerusalem"; "The True Idea of God"; "Who Was Jesus Christ?"; "The New and the Old Atonement"; "The Divinity of the Sacred Scriptures; What It Is, and What It Is Not"; "The New and the Old Doctrine of the Unity and Trinity in God"; "The Old and the New Faith Contrasted"; "The New Church and Spiritism"; "The Incarnation; Its Necessity, Nature, and Effects."

J. Goddard's "What Does Swedenborgianism Stand For?"; "The Second Coming of the Lord in the Clouds of Heaven"; "The Old and the New Doctrine of How the Lord Saves Men"; "The Dangers of Spiritism."

Mercer's "Spiritualism; the Phenomenon Explained, and Its Dangers Shown."
Reed's "The Lord Jesus Christ; or God in His Divine Humanity."
J. Worcester's "The New Church."

The discontinuance of some of these titles has left gaps in the scope of our missionary literature that have not been filled by anything published on this side of the water. And that is where the new tracts from England come in, tracts as yet but little known and little used in this country. While it is impracticable here to do more than mention their titles, such listing will be sufficient to introduce their subjects, as follows:

"A New View of God," by Rev. W. A. Presland.
"A New View of the Divine Trinity," by Rev. W. A. Presland.
"A New View of the Incarnation," by Rev. J. F. Buss.
"New Light on the Second Coming," by Rev. E. J. Pulsford.
"New Light on the Bible," by Rev. J. T. Freeth.
"New Light on the Scriptures," by Rev. J. F. Buss.
"The Age-long Tradition of a Spiritual Interpretation of Sacred Scripture," by Rev. J. F. Buss.
"New Light on the Life Hereafter," by Rev. H. Gordon Drummond.
"Rational Evidence of Immortality," by Rev. J. G. Dufty.
"Modern Spiritualism," by Rev. W. A. Presland.

The above are approximately 5 x 7¼ inches; the following are envelope size (3½ x 5½):

"God: A Force or a Person," by Rev. Jas. F. Buss.
"Jesus Christ, 'King of Kings and Lord of Lords'," by Rev. Wm. A. Presland.
"The Lord's Kingdom on Earth," by Rev. Eric A. Sutton.
"Heaven and Life There," by Rev. Jas. F. Buss.
"Sex and Marriage," by Rev. W. H. Claxton.

All the above were published for the British Missionary and Tract Society, and they sell in this country for five cents each, the price of most of our American tracts. The following were published by the New-Church Press of London, are of various sizes, and also sell in this country for five cents each:

"100 Points of New-Church Doctrine."
"Religion for the Man in the Street,—Doctrine for To-day."
"When a Man Dies,—Doctrine for To-day."
"When I am Dead," by the Rev. Charles A. Hall (a prize essay).

"Divine Providence in Relation to the Time and Circumstances of Death," by the Rev. Edward J. Pulsford.
"How Prayer Avails," by the Rev. Charles A. Hall.
"Reincarnation, and the Teachings of the New Church," by Rev. Charles A. Hall.
"A Practical Christian Faith; a Basis for Unity," by H. N. Morris.

Among the most recent of the English tracts are two (measuring 4 x 6½) that, although selling in this country for ten cents each, should not be omitted:

"Christian Science: a Criticism," by Rev. Charles A. Hall,
"Christianity Re-born," by Rev. H. Gordon Drummond.

Of more expensive pamphlet literature meant more especially for New Church consumption than for strictly missionary use, there is one on the subject of evolution entitled "The Ape versus Man," by Francis Black (price 30c), and two on the Communion:

"The Uses and Benefits of the Holy Supper," by Rev. Jas. F. Buss (20c).
"The Holy Supper, and Its Administering Mediums," by Francis Black (40c).

While mentioning the missionary literature in pamphlet form, we ought not to omit mention of certain missionary editions of Swedenborg's works that have recently appeared, which, though not new in type matter, are nevertheless decidedly new and attractive in format, far surpassing any American editions of these treatises. They are all 4¼ x 6¼ inches, are printed on Bible paper, and are bound in flexible cloth (imitation leather): "Divine Love and Wisdom" (80c); "Doctrine of the Sacred Scripture" (40c); "Heavenly Doctrine," without Arcana references (40c); and "God, Providence, Creation" (40c).

Finally, many persons will be glad to learn that the vest-pocket compilation by J. Howard Spalding, entitled "Golden Thoughts from Swedenborg," first published in 1912 by Geo. G. Harrap & Co., has again been published, this time with New-Church imprint. The American price for this little work bound in full flexible leather is 60c; but in art paper cover it sells for 20c.

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THE ROTCH TRUST FUND

Mrs. Lydia S. Rotch died in Boston, July 20, 1863, at the age of 80 years. She left $15,000 to be administered by three trustees for the benefit of the Convention. The activity of this Fund, administered by its successive three trustees, has been primarily that of the publication of Swedenborg's Theological Writings, commentaries compiled therefrom, and other works, as follows:

A complete edition of the Theological Works published by Swedenborg.

"The Worship and Love of God."

Commentaries on Matthew, John, Ezekiel and the Psalms.

Selections from Swedenborg, in raised type for the blind.

"Swedenborg, Harbinger of the New Age of the Christian Church," by Benjamin Worcester.

All of these publications are available through the several New-Church book-rooms, to wit:

UNITED STATES.

Akron, Ohio. New-Church Book Room 369 So. Maple St., Room 6.
Baltimore, Md. Swedenborg Book Center, 3812 Barrington Road.
Boston, Mass. Massachusetts New-Church Union, 134 Bowdoin St.
Chicago, Ill. Western New-Church Union, Rooms 1745-6. 17 N. State St.
Cincinnati, Ohio. New-Church Library, Oak Street and Winslow Avenue.
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Los Angeles, Calif. New-Church Book Room, 509 So. Westmoreland Ave.
Minneapolis, Minn. New-Church Book Shop, 903 Fifth Ave., So.
New York, N. Y. Swedenborg Foundation, Inc., 18 E. 41 St., Manhattan.
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CANADA.

Toronto, Ont. Wm. H. Law, 561 Yonge St.

ENGLAND.

London. The Swedenborg Society, and The New-Church Press, Ltd., 20 Hart St., Bloomsbury, W. C. 1.
Manchester. New-Church Book Depot, 34 John Dalton St.
Glasgow, Scotland. Scottish New-Church Library, 229 Woodland Road.

AUSTRALIA.

Brisbane, Queensland. 345 Ann St., near Wharf St.

INDIA.

Bombay. Swedenborg Society of India, 259 Bellasis Road, Byculla, Bombay.

SWITZERLAND.

Lausanne. Agence des Publications de la Nouvelle Eglise, 25 Rue de Bourg.

The Fund assists, from time to time, in other New-Church uses to the extent that it has available funds; for example, the Neighborhood House at Lynn, Mass., to the support of which it regularly contributes. It has also coöperated in the publication of some of Swedenborg's scientific works, and of the photofacsimile reproductions of Swedenborg's theological manuscripts.

The original sum is intact, and the income only is used. This is, of course, entirely inadequate to help all the uses which come before the Rotch Trustees for contributions, including many for which other New-Church funds are not available because of their limitations. It is estimated that since the death of Mrs. Rotch, the trustees have spent over $65,000.00 in various church uses.

Will friends of the New Church continually bear in mind the importance of increasing the Rotch Trust Fund, whether by "giving while living" or by will?

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